# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

### The Iris of the Cataract.

THE waters of the cataract! how beautifully wild
They hurry o'er those ancient rocks, in mountain barriers piled;
From crag to crag how fearfully, in mad career, they leap,
And howling, spend their violence in caverns dark and deep.

Wave after wave unceasingly sweeps o'er the frowning verge
Of yonder beetling precipice, to mingle with the surge
That boils within the gulf below; hark, as they toss about,
The hidden caves reverberate their everlasting shout!

Those spray-drops of the cataract! how merrily they dance,
Up from the whirl of waters sent to glisten in the glance
Of sunbeams shining o'er the scene, and as they catch the glow
Of golden light, they weave above the many colored bow.

That Iris of the cataract! how gorgeously it bends
Along the chasm where yon stream eternally descends;
And though the waters roar below, unchanged it gleams above,
And smiles upon the troublous waves—the sign of hope and love.

'Tis thus above the surges wild of anguish and distress,
That stir within the stricken soul, the Sun of Righteousness,
With gentle radiance, streameth down in mercy to illume
The darkling thoughts that swell from up the troubled depths of gloom.

The smile of GOD descending gleams upon the Christian's tears,
And where the pearly drops are seen the bow of hope appears,
Nor recks he aught of all the waves that stir his breast below,
While sweetly bending o'er their wrath he marks the Iris glow.

B. D. W.

*New-York, February 9th*, 1836.

## THE CHURCHMAN.

From the Protestant Episcopalian.

MESSRS. EDITORS,—I transmit to you a document which, with me, has been the fruit of frequent and anxious thought. Should you be of opinion that it has a bearing on the point to which it is applied, you will do me the favor to insert it in your periodical.

W. W.

### A DOUBT CONCERNING THE USUAL INTERPRETATIONS OF REV. XIV. 6, 7.

The two verses are:—

6th. "And I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach unto those that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7th. "Saying with a loud voice, Fear GOD and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."

Bishop Newton, in his deservedly popular "Dissertations on the Prophecies," construes the passage as a protest against the worship of images, by some of the Greek emperors, by Charlemagne and by certain eminent men in the Roman Church, as Claude, Bishop of Turin—Agobard, Archbishop of Lyons, and others of preceding days.

The Rev. Mr. Lowman, in his able commentary on the Apocalypse, says, "The record of the prophecy is the constant preaching of the everlasting constitution of the Gospel to men;" and he adds, "as several learned men have thought."

It has been a not unusual interpretation of the passage, to refer it to the Reformation begun by Luther.

To the doubter it seems that in all these schemes, there has been lost sight of precision in point of time, educible from the connection.

In the preceding chapter it is recorded of two beasts which were to arise, one from the sea and the other from the earth, that they were to exercise their dominion during forty-two months; that is, agreeably to prophetic language, for the space of twelve hundred and sixty years.* Whether we conceive of these years, as beginning with the universal Episcopacy of the bishops of Rome, in the person of Boniface the Third, under that monster the Emperor Phocas, an opinion not improbable; or select for it any other date; it would seem that the term might expire before the appearance of the angel with the everlasting Gospel in his hands. In the first five verses of the chapter before us, we read of those who, during the whole of the said time, had been faithful, not worshipping the beast or his image; during its continuance we have no intimation of the appearance of the angel.

What is the most to the point are these words in the annunciation of the angel, in the verse the next following the verses to be explained, which declare the near event of the fall of mystic Babylon. Between the warning and the event there is only the pouring out of the seven vials, all of which have evidently a bearing on the approaching consummation. Of these vials it is thought by many that of the effects of the fifth, there are manifest marks in the declining power of the papacy; and the drying up of the Euphrates, under the sixth, they suppose to designate the destruction of the Turkish empire; an opinion countenanced by present evident tokens of its decline. The doubter refrains from committing himself on questions of this sort, lest he should incur the sage censure of Sir Isaac Newton, that men ought not to set themselves up for prophets, by pronouncing confidently concerning the times and other circumstances of such future events, as the Divine Spirit has clothed in metaphor, that they may not be known until the several periods of fulfilment.

If the preceding remarks be correct, we are probably not far from the time of the annunciation of the angel in the passage; and let the date of it be when it may, it is natural to suppose that there will be dispensations of Providence preparing the world for the great event.

Who can tell whether this may not be the work of that extraordinary excitement to missionary enterprise, to those extensions of the Bible to distant lands, and to those translations of it into different languages, which have lately taken place beyond the example of any former age? And do they not tend to prepare the way for the delegation of the angel promised in the passage?

These considerations are aided by creditable reports of recent openings for the preaching of the Gospel in China and in Persia, of decreased hostility to it in some departments of the region of Mahomedanism, and of conversions of individuals of the Jewish nation, more in number, it is said, than has taken place during many centuries of the Christian era. This combines with the expectation warranted by Scripture, that their being brought within the Christian fold, will be coeval with the "coming of the fulness of the Gentiles."

If there be ground for the date preferred by some of the writers on the Apocalypse, who make the beginning of the forty-two months coincident with the rising of the beast out of the sea, identified with the little horn of Daniel, we are within somewhat less than thirty years of their termination. But whether there be taken that or some later date, "the flying of the angel" must be between the same and the "pouring out of the vials." These will end with the judgment to be brought on the woman seated on "the beast with seven heads and ten horns," whose character is described in the seventeenth chapter; and to whom the dragon "had given his power, and seat, and great authority." In either case, the prophecy before us cannot be interpreted of any events which took place during the forty-two months.

The contemplated use of these speculations, in addition to their being an elucidation of an important prophecy of Scripture, is their bearing on the cause of missions, which have lately taken so prominent a place in the public mind. It cannot but be a powerful incitement to zeal, to endeavor, and to the contributing of a reasonable portion of our substance in so holy a concern, when it is seen to assist in preparing the world for a consummation, which, however determined on in the counsels of GOD, will be accomplished by him through the medium of the connection between causes and their effects, agreeably to the course of his ordinary providence. The sentiment is expressed without a discrimination between missions of a domestic and those of a foreign character. The former demand our especial attention; not only by their proximity to us, but because there are innumerable districts of our country in which there is danger of the cessation of the profession of religion, from the want of opportunities of attendance on its ordinances. Still, against a limitation to this sphere, there stands on record the broad command of our Saviour, "Go ye unto all the world, and preach the Gospel to every creature."

The subject may also be an admonition to all persons, whether clerical or lay, to be of the number of those described in the first five verses immediately preceding the interpreted passage, who would be uncorrupted by the errors announced as to invade the Christian Church, not only errors themselves, but the corruptions to which they would administer; and on the contrary, who would be adorned by the graces constituting them of the number of those of whom it is said in the passage, "In their mouth was found no guile, for they are without fault before the throne of GOD."

On the minds of our clergy in particular, the subject should increase the weight of all the responsibilities of their profession, in order that when the seventh vial shall be poured out into the air, with the emphatic annunciation, "It is done," however free they may be from errors, over which the Divine judgments will be impending, they may not have made room for the seductive influence of the same, by neglecting to oppose to it their admonitions and their faithfulness, in every department of the ministry, and their example in every good word and work.

*The author thinks it proper to disavow the opinion that the hieroglyphic characters in the book were intended of any individuals, or of a succession of them. He conceives that they were metaphysical persons; every man and every woman being liable to punishment for the entertaining of the denounced errors, only in proportion to the corruption of heart or of manners which had been the cause of it.

## COMMUNICATIONS.

For the Churchman.

### ONDERDONK ON REGENERATION.

NO. II.

(*Concluded from page* 1026.)

THERE remain to be considered the two texts proposed by the "ESSAY," as "a *direct* scriptural proof that persons, not in the Church, may be (morally) regenerate." The first is thus stated: "When the Jewish high-priest 'prophesied that JESUS should die for that nation,' he added, 'and not for that nation only, but that also he should gather together in one the CHILDREN OF GOD that were scattered abroad.' John xi. 52. This refers to the Gentiles, who were not Jewish children of GOD, and none of whom had become children of GOD by initiation into the Christian Church. Yet children of GOD they were; and it could have been in no other sense, we think, than as being morally regenerate. . . . It follows that persons may be regenerate before baptism."* Now, this would be very clear and satisfactory, were it not for one difficulty; a difficulty, however, so obvious, that it is remarkable a skilful interpreter should not so much as have adverted to it. The difficulty is, that the interpretation upon which the argument is founded, supposes the Gentiles, of whom the high-priest spake, to have been *then* "the children of GOD;" whereas his language requires us to understand nothing more than that they were to *become* so. To speak thus *by anticipation* is, as of course needed not be stated here, a common usage of language, and familiar to the Scriptures. And, moreover, as the language of the high-priest *requires* not more than this, the fact of the case *forbids* it. For undoubtedly, these Gentiles, at the time this was spoken, wanted Christian conversion as well as baptism; the Gospel having not yet been preached to them at all. They were, in the language of the Apostles "without CHRIST, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without GOD in the world." Eph. ii. 12. And it was afterward, upon the preaching of St. Peter, that "GOD granted unto the Gentiles also repentance unto life." (See Acts x. and xi.) But besides, the interpretation which the "ESSAY" assigns, to the passage, excludes any reference to all those who have become children of GOD since, or shall become hereafter; which is manifestly contrary to the spirit of the high-priest's prophecy: for they whom CHRIST came to "gather together in one" are all the children of GOD of every age. And so, there being no necessity, from the *language* of this passage, to understand it of such as were *then* children of GOD; and there being decisive reasons in the *facts* of the case, against such an interpretation, it affords no evidence that the Scriptures recognise any as "*children of* GOD," who are not members of his Church. By "the children of GOD that were scattered abroad," is to be understood those in all ages, who, being scattered abroad, *were to become* the children of GOD, and *how* they were to become so, must be learned from other parts of Scripture.

The only other direct scriptural proof advanced to show that persons, not in the Church, may be regenerated, is from the first epistle of St. Paul to the Corinthians. It shall be stated, likewise, in the author's own language. "Of these brethren, generally," he says, "St. Paul declares that '*he* had *begotten* them in CHRIST JESUS through the Gospel,' yet he had reminded them just before, that he 'baptized none of them but Crispus and Gaius, . . . . and the household of Stephanus.' If this 'begetting' or bringing into the relation of sons of GOD, refer to the conversion of the Christians by Paul to Christianity, before they were baptized, then we have another scriptural assertion of the existence of moral regeneration without the ecclesiastical; or if this 'begetting' was the result of pastoral instruction subsequent to their baptism, still their baptismal regeneration, and their moral regeneration came through different human agents. . . . . Adopt either interpretation, and we have proof positive that baptism is not, of itself, the beginning of the spiritual life. . . . ."* That baptism is not, of itself, considered by the Scriptures as the beginning of the only spiritual life which they recognise as existing in this world, does by no means follow from this second hypothesis, as has been shown above in the remarks upon the first class of texts adduced in the "ESSAY," in defence of "MORAL REGENERATION." The point, therefore, must be established, if established at all, upon the first supposition, i. e. that the "begetting" spoken of refers to the *conversion* of the Corinthians by Paul to Christianity, *before* they were baptized. And thus the author's argument is thrown at once upon the basis of an ASSUMED interpretation. For he does not himself decide which of the two is right. But even conceding this interpretation, I rather apprehend that the passage, if impartially weighed, must be given up on another ground, viz. that of irrelevancy. Our inquiry is of those who are begotten of the HOLY SPIRIT: the passage before us speaks of those who were begotten of *St. Paul*. Certainly not much to the purpose, upon first sight at least. Nor will it be found so, I am persuaded, upon a closer view. It was customary among the Jewish Rabbis to speak of their disciples as children, i. e. in reference to the effects of their personal instruction as such.† In this sense those disciples were children of their Rabbis, fathers, as much if the instructions which they received were true, as if they were false. The appellation being founded simply upon the fact of their being *disciples of those teachers*. And how does it appear that the Apostle, speaking here of those who were begotten by him, refers to any thing more than this abstract relation of discipleship, in which the Corinthian converts stood toward himself? The passage proves that St. Paul, as teacher, had been in some pre-eminent sense the means of their conversion to the truth; and thus might be called their "father:" but whether in virtue of this conversion they became the *sons of* GOD, is a totally distinct question, not in the slightest degree glanced at or touched by it. The order of the Apostle's language may be stated as a corroboration of the above view; it represents him as having begotten them through the instrumentality of the Gospel, whereas if this begetting were that of the HOLY GHOST it should have been that they were begotten of the Gospel, (or the word) through the instrumentality of him. Of the same character with this text is that in 2 Gal. iv. 19. "My little children of whom I travail in birth again, until CHRIST be formed in you." What is more plain than that the Apostle here speaks simply of his own concern for the welfare of these disciples. This personal anxiety he forcibly compares to the labors of childbirth; but how distant is it from his obvious meaning, to refer this language to the change in the hearts of these disciples as effected by the HOLY GHOST! And observe the marked difference of language applied to this change in the second clause of this very passage—"Until CHRIST *be formed* in you." In this we have authority for terming that change a new formation, or *renewal;* but neither in this, nor, to my knowledge, in any other passage, have we authority for terming that *formation* a new begetting, or REGENERATION.

I have now stated in a plain straightforward manner, my objections to this part of the Essay, which forms its most important *peculiarity;* and, in doing so, have already occupied so much space in your journal of this week, that a few additional remarks upon some particular texts, which I had intended to subjoin here, shall be postponed at present, and included in my third paper. I would only add here, once for all, that if any parts of this or of the subsequent numbers seem deficient in that respectful bearing which is due to the author of the "ESSAY" under consideration, the defect lies no deeper than appearance, and has no place in the feelings of the writer. The true explanation is, that I have confined myself to such narrow limits, as to have left me *no room* for courteous ceremony.

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* "ESSAY," p. 37.

* "ESSAY," p. 38.

† See Whitley on 1 Cor. iv. 15.

For the Churchman.

### FASTING, A MEANS OF CHRISTIAN SANCTIFICATION.

MY view is to put the reader in mind of that fasting and abstinence from pleasurable indulgences, which the Church, at this season, particularly recommends to her members, as a means and instrument of holy living. Her design is, that the sinful affections of our animal nature being disciplined and subdued by restraint, and brought into subjection to the will of GOD, we may obey him in all things—living in that holiness and righteousness which he requires.

In fasting there may be various degrees. The greatest is refraining from food through the whole day, till the sun be down; and then refreshing the body with a moderate quantity of that which is coarse or less delicate. In this manner the primitive Christians used to continue their fasts for many days.

The smallest degree of fasting is the delaying our meals to a later hour than usual; or denying ourselves some particular kinds of food in which we take most pleasure. But we must remember that some degree of hunger, or sense of the want of food must be excited by our abstinence, to entitle it to the appellation of fasting.

When this abstinence from food is on a religious account, it is properly religious fasting, though it should not be carried to the highest degree. And every person must be left to judge for himself (trusting he will judge honestly, as in the sight of GOD,) what degree of fasting is necessary for him, and to what height the health of his body will permit him to carry it.

Every man who attends to his own conduct, must be sensible, that let him be ever so careful and exact, he offends in many things against the rule of his duty, either by doing what he ought not to do, or leaving something undone which he ought to perform. His conscience is thereby wounded with a sense of guilt toward GOD.

Guilt of conscience needs only to be felt, to produce grief and sorrow; the heart penitent for sin, will lament its misery, and implore forgiveness. The natural consequence of grief is fasting and abstinence from pleasure; so that fasting is both the consequence and expression of sorrow for sin. And when the heart is penitently affected with the weight and burden of it, it will show its sense of its miserable state by every natural expression of grief and sorrow.

This penitent state of heart, which will show itself in fasting and abstinence from pleasurable indulgences, and from which their principal benefit must arise, we ought to endeavor by every means to obtain. Serious reflection in the fear of GOD, and careful examination into our state toward him, become our indispensable duty.

We ought to call to remembrance, as well as we can, the number and heinousness of our offences; and that their recollection may make the deeper impression on us, we must consider the holiness and justice of GOD: that he is every where present, and sees and knows our most secret actions—the very rise of our thoughts and wishes; that he does govern the affairs of this life, will one day bring every work into judgment, and fully recompense the evil doer. To this examination of ourselves should be joined confession of sins, and the discipline of the body by fasting; that every thing may be done to make the heart feel its corruption, and renounce the habits of sin.

Nor let any one think that these are idle insignificant practices. They are what the wisdom of GOD hath pointed out to us, to beget and keep up in us the spirit of holiness. For as the best means to obtain a devout frame of mind is the constant practice of prayer and devotion, so the best means of acquiring a due sense of our sins, and a penitent state of heart, is the constant confession and lamentation of them, with the affliction of the body by fasting and mortification.

The denial of the bodily appetites will put us in mind why the body is punished, viz. that it may be mortified and restrained; that henceforth we may not obey its lusts and evil propensities, but walk before GOD in newness of life.

The design of religious fasting, therefore, is to restrain and keep under the lower appetites of the body; to make us feel the evil state of our nature, and turn to GOD for deliverance from it; to give the soul time and opportunity, while it is engaged in this duty, to reflect on its own condition and ruined state by nature, and to fit and dispose it for the worship and service of GOD, who alone can be its salvation; to make us feel deep abasement from the sense of the misery to which our sins have exposed us; to deprecate the anger, and implore the mercy and forgiveness of GOD; to express our resentment against those appetites of the body, passions, and evil tempers of the mind, which have led us to abuse the good things with which GOD hath blessed us, by sinful excesses; to exercise ourselves in self-denial, that we may the easier command our sensual appetites, and by rejecting the enjoyments of this world, raise our minds to a due value, and holy preparation for the happiness of the next.

Another design of fasting is to open the hearts and hands to administer relief to the poor and suffering members of humanity, whose miseries we shall the better estimate when we ourselves feel the cravings and pains of hunger. If we suppose this to be a natural effect of religious fasting, we probably shall not judge much amiss. That it will sanctify our fasting, and make it a sacrifice acceptable to GOD, we cannot doubt, since it so nearly resembles his own divine goodness, which "giveth us richly all things to enjoy."

There is one caution necessary on this subject, viz. That we do not value ourselves on either our fasting or our alms,—a duty which ought always to be coupled with fasting,—as though we derived any merit from them. They are our duty, and by doing them in the best manner we can, we only perform that which it would be a sin to omit.

Nor must we censure, or think ill of those who do not tie themselves up exactly to the same rule of holy living that we pursue. Perhaps they have not the same need that we have. Nor are they accountable to us, but to GOD, whose servants they are, and by whose judgment they must stand or fall.

GOD keep us in his fear and service, and conduct us, through holiness, to the happiness of his own kingdom. Amen.

CATHOLICUS.

For the Churchman.

### EXTRACT FROM A LADY'S NOTE BOOK.

NO. II.

THOUGHTS ON MISSIONS.

ONE great cause of the neglect of many in regard to missions, is their thoughtlessness; they dream not of the responsible station which, however humble may be their condition, they occupy in the LORD'S vineyard; and they never, for a moment, think of the infinite value of those ministrations and ordinances which they so shamefully disregard or contemn. But regardless as they may be of the inestimable blessings which are so lavishly bestowed on them, others are hungering after that heavenly banquet in which they deign not to unite. Many a Christian mother, in some distant section of our own Union, is now anxiously waiting for a duly authorized minister of CHRIST to wash her infant in the laver of regeneration! many a youth is ardently desirous of an opportunity to ratify the vows made for him at the baptismal font: and many of the sick and dying are deprived of the sweet consolation of renewing their strength, by partaking of the consecrated elements of their Redeemer's body and blood. Reader! think on these things! "For they ought not so to be." Extend that spirit of charity which is so actively exerted in ministering to the corporeal wants of your fellow-men; extend it, I beseech you, to their spiritual necessities! You, whose tender sensibilities would shudder at the thought of refusing to the needy wanderer a shelter "'neath your hospitable dome," remember the destitute *soul*, tossed on the billowy ocean of idolatry and superstition! Open to it the door of the ark of GOD! where, and where only, it can rest securely, until the waters are assuaged by the calm of death: after which, "in that haven where it will be," it will tell to the heavenly host the story of its dangerous state here below, and of the safe resting-place to which you so mercifully conducted it. Oh! then, if it be but the "widow's mite," cast it into the treasury of the LORD! your reward shall be great in heaven! "Though ye cast your bread into the waters, ye shall find it again, after many days." Only appreciate the value of the truth as it is in JESUS: let its power exert itself over your own soul, and your now cold heart will be warmed with the most affectionate anxiety for the deliverance of your fellow-men from that thraldom which you found to be so galling. If blessed with wealth, send some portion of it, my dear friend, to some destitute fellow-man! send it in the shape of some missionary, who shall proclaim the glad tidings of salvation, and offer the shining lamp of truth to some wretched and benighted nation! Remember that this wealth, with usury, will one day be required at your hands! "If weighed in the balance, and found wanting," wretched man! I venture not to depict the awful result: my feeble vision can only dimly discern the gloomy horrors of thy state, and my impotent pen cannot describe them! All I can say is, recollect, "Dives, in his lifetime, had his good things." The sequel I leave to your own meditation; sincerely trusting, reader, that the SPIRIT from on high may preside over your reflections, and render them conducive to your immortal interests.

L. D.

For the Churchman.

### WHAT IS LIFE?

ON looking around us we cannot but notice the works of GOD, and admire the beauty of the workmanship. We rove through the field, and are surrounded with his handiwork; examine the flowers springing up, how delicate their structure, but still how perfect, the color gratifying to the eye, the scent how refreshing. These we find have life; but what is it? In the morning it is grown up, in the evening it is cut down and withered. Notice the trees of the forest, in spring and summer so beautifully clothed in their garb of green, waving gracefully in the breeze, and yielding their different productions. We find these also have life, but what is it? Soon they are dried up and are consigned to the flame. Observe the noblest of GOD'S creation—man,—made after the Divine likeness, and blessed so richly with intellectual powers. Do we not find life displayed in him? He enters this world, many troubles and trials are necessarily his lot. We see some who go through it, living as though this was their continuing city, paying no regard to the interest of their souls, but adding house to house, and field to field, and saying to themselves, "Soul take thine ease, thou hast goods laid up for many years," and altogether heedless of the declaration of GOD, "Thou fool, this night thy soul shall be required of thee."

Others, again, we find, who though engaged in the active pursuits of this world, still make it not their idol; but attending to their several occupations with willing and cheerful hearts, in obedience to the will of their heavenly Father, and laying up for themselves treasures in that place "where moth and rust doth not corrupt, and thieves do not break through nor steal." Our Maker hath been pleased to allow one man the same period of existence as the other in *this* life; but the great difference is, that one makes a profitable use of his time and talents, whilst the other is totally regardless of his immortal interest. On reference to the blessed word we find, that

"Life is the time to serve the LORD,
The time t' insure the great reward."

That this is our probationary state; that here we are to fit ourselves for the world beyond the grave.

Reader, art thou wasting precious hours, and negligent of thy salvation? or are the prolonged opportunities of preparing for death and judgment accepted? Time is rolling on, eternity is drawing nigh; these transient scenes will soon fade away, and the realities of the future world be opened to your view. Oh! then, let us now take CHRIST for our guide and protector; let us flee for shelter under his wings; let us follow in his footsteps, and obey his commandments and precepts; then when our pilgrimage here shall have ended, and this fleeting breath have failed, we shall inherit a LIFE which is "uncorruptible, undefiled, and that fadeth not away."

M. B.

### MEETING

*Of one of the first Deacons ordained in America, with the first Bishop of the Protestant Episcopal Church who had officiated west of the Mississippi River.*

AT the first ordination held by Bishop Seabury after his consecration, Mr. Shelton and Mr. Baldwin, of Connecticut, were admitted to the holy order of Deacons. It is a fact strikingly illustrative of the astonishing growth of the Church in this country, that Bishop Smith, on his late visit to the East, met the survivor of these two deacons, the Rev. Mr. Baldwin, in Troy, N. Y., and also the widow of the Rev. Mr. Shelton, near Bridgeport, Conn. Bishop Smith was the first bishop of the Protestant Episcopal Church who ever performed episcopal offices west of the Mississippi River.

It would be a curious subject of speculation to conjecture what would have been the thoughts and emotions of this primitive bishop, and his first two deacons, if some one gifted with the spirit of prophecy, should have foretold to them, on the day of their ordination, what would befall the Church even in their latter day. Then a great effort was making in Connecticut, New-York, and Pennsylvania, to strengthen the things that remained, and that were ready to die. As to any thought of the regions beyond the Alleghanies, or along the shores of the Ohio or Mississippi, they had hardly entered into the hearts even of the boldest and most hardy pioneers. Now, within the lifetime of these two deacons, the Church is organized beyond the Mississippi in the north-west, and all along its banks to the south-west. Men are now living who conversed with Bishop Seabury and his first deacons, who may possibly converse with more than one bishop west of the Mississippi, and who would dare to say NOT with the bishop of some strange diocese west of the Rocky Mountains.—*Ch. Adv.*

# THE CHURCHMAN.

SATURDAY, FEBRUARY 27, 1836.

TERMS,

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.*


PURGATORY.—We do not hold ourselves bound to notice the allegations which we find in other journals respecting the doctrine of our Church, any further than may be suitable to our own convenience, or conducive to the edification of our readers. Most of the Romanist errors consist in corruptions of primitive truths or usages, and the chief reason for noticing the corruption, when it is thrown in our way, is to give the reader a clearer view of the innocent and sometimes salutary truth with which it is blended. We premise thus much to allay the fears of some readers that we may devote to controversy, especially on the Romish corruptions, more attention than it deserves; and having premised it, we give the following extract from the Banner:—

"The creed of the Anglican Church,—that creed established under the spiritual supremacy of Queen Elizabeth, and which is professed by the Editor of the Churchman and his Episcopalian brethren throughout this country, is formed of what are termed the 'Thirty-nine Articles.' The twenty-second article of this code of faith says, 'The Romish doctrine concerning purgatory, pardons, worshipping, adoration, as well of images as of relics, and also invocation of saints, is a foul thing, vainly invented, and grounded upon no warrant of Scripture, but rather *repugnant* to the word of GOD.' We shall restrict ourselves to the Catholic tenet of purgatory, or prayers for the dead. Tertullian, in his work on the 'Soldier's Crown,' chap. iii. thus writes: 'Oblationes pro defunctis annua die facimus,'—that is, on the anniversary day we make oblations for the dead. In his work on 'Monogamy,' chap. x., alluding to a widow who cherished a fond recollection of her deceased husband, he says, 'She prays for his soul, and, in the mean while, invokes relief for him, and makes offering on the anniversary days of his death,'—'Pro animo ejus orat, et refrigerium interim postulat ei, et offert annuis diebus dormitionis ejus.' The 'Romish doctrine concerning purgatory,' is, evidently, the doctrine of Tertullian: he, therefore, cannot be amalgamated with the *worthies* Cranmer, &c., on this tenet. Let us proceed. St. Cyprian, in his 61st letter to the clergy and people of Furnitana, forbids the sacrifice of the mass to be offered for the deceased prelate, Victor, because, contrary to the canons of the Church, he had presumed to nominate, as a guardian, the priest Geminius Faustinus. 'If any,' writes St. Cyprian, 'should transgress against the enactments ordained on this point by our *predecessors*, the bishops, *let not the sacrifice be celebrated for his rest.* For he who would divert priests and ministers from the functions of the altar, has no claim to be mentioned *in the prayer* of the priests at the altar of GOD,'—'Neque enim apud altare Dei meretur nominari in sacerdotum prece, qui ab altari sacerdotes et ministros voluit avocare.'—Will the Churchman claim St. Cyprian as a *worthy* of his 'One, holy, catholic, and apostolic Church?'

"If he insist on fellowship with St. Jerome, we refer him to his 26th letter to Pammachius on the death of Paulina his wife. He will there find that this learned saint professes the 'Romish doctrine concerning purgatory.' We are confident St. Austin is not a *worthy*, for many passages from his works might be cited to prove his own faith in the efficacy of prayer for the dead, and the usage of the ancient Catholic Church. It must be known to all familiar with the writings of this illustrious man, that after the death of his mother, Monica, he never ceased to implore the mercy of GOD for the repose of her departed spirit. In the ninth book of his Confessions, chap. xiii., he thus supplicates the Almighty. 'I entreat you to look with mercy on the sins of my mother,—hear me for the sake of that remedy of our wounds which suffered on the cross, and which now, seated at thy right hand, is our Intercessor. Forgive her the debts she may owe—whoever shall read these words, *let him remember* at thy altar thy servant Monica—that, what she so anxiously desired in her last hour, may, through the prayers of many, be the more abundantly obtained,'—'ut quod illa proposcit extremum, uberius ei prestetur in multorum orationibus.'"

Prodigious! Why did not the learned writer proceed to tell us of St. Ambrose, who exhorts Faustinus "not so much to bewail his sister as to pray for her:" of Eusebius, who says, "They offered up prayers to GOD for the soul of the Emperor Constantine:" of St. Cyril, who prays for apostles, martyrs, and confessors, "*Da illis requiem*—give them rest:" of the liturgy of St. James, which says, Εκει αυτους αναπαυσον εν τη τρυφη του παραδεισου εν τοις κολποις Ἀβραὰμ Ἰσαὰκ και Ἰακὼβ—"Give them rest in the delights of paradise, in the bosoms of Abraham, Isaac, and Jacob:" of the liturgy of St. Mark, which says, Τὰς ψυχὰς ἀνάπαυσον ταις των ἁγιων σου σκηναῖς—"Make them rest in the tabernacles of thy saints:" of the liturgy of St. Basil, which says, Ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου—Refresh them with the light of thy countenance? If he had given us a hint of his intentions we would gladly have furnished him with these and a hundred other extracts, which would have given him the advantage of sprinkling his columns with a little Greek as well as Latin. That such passages may be found in the fathers, from the time of Tertullian downward, and that the practice of praying for the dead early prevailed in the primitive Church, is what every tyro knows. But to prove the doctrine of purgatory by such authorities, is like attempting to make—good counterfeit notes by calling on the banks to certify that they have issued genuine ones! What the ancient fathers held respecting the state of the departed we know: they taught, with shades of difference in their opinions, that the departed exist in an intermediate state, the wicked awaiting with trembling, and the righteous with joy, the consummation of their respective allotments. What the Church of Rome means by purgatory it is not so easy to say; for her great index, the Council of Trent, has been too guarded to define it; leaving her divines at liberty on this, as on most other subjects, to play fast and loose, and thus adapt her elastic creed to the capacity of the intelligent, without surrendering one jot or tittle of those lucrative abuses which have such hold on the superstition of the vulgar. But purgatory, as it is commonly understood and taught in the Romish Church, is a place where such as die in venial sin, or without satisfaction due for the punishment of their mortal sins, remain until they have made satisfaction for their sins, when they are translated to heaven. So says the Douay Catechism, and the Trent Catechism speaks of some determinate torments, which it terms purgatory *fire*—by which the souls of the faithful are purged. By means of prayers and masses for the dead, according to the Romanist tenet, the intenseness and duration of these torments or this fire are lessened, and an easier and earlier passage into heaven is graciously vouchsafed. It is this error which Protestants oppose as inconsistent with proper views of the atonement of CHRIST, and as opening the door to shameless imposture.

Now it will be found that of all the passages which are or can be quoted from the ancient fathers, not one of them favors the Romish error. We do not say that the primitive writers held to one view respecting the intermediate state, but we do say—and we say it even more out of justice to their venerated memory, than from the wish to plead their authority—that none of them ever dreamed of the modern Romish fantasy of praying souls out of purgatory. The Church of Rome prays for the dead, as supposing them to be in a state of torment, undergoing temporal pains due to their sins: the fathers were not only strangers to this notion, but they generally sanctioned prayers for the dead on the ground of ancient usage, without attempting to rest it on scriptural authority, and they never made even this comparatively innocuous belief an article of faith as the Council of Trent has done, thereby compelling the Church to receive it. But these are minor points: the main thing to be observed is that the fathers believed the soul to be admitted immediately after death to a state either of happiness or misery, and so to remain till the time of the general judgment: therefore, though they offered prayers for the peace and refreshment of the blessed, yet they knew nothing of the Romish purgatory.

That the difference may be the more obvious, let us examine some of the testimonies adduced. Tertullian says, "We offer oblations for the dead, and keep the anniversary of their birth." He is here speaking, however, of several customs of the Church for which there is no authority of Scripture, and which crept in after the times of the apostles. "Of these," he adds, "and similar usages, if you demand the authority of Scripture, none can be given—*auctrix consuetudo*—their only authority is custom." But this extra-scriptural usage, is it any thing in favor of purgatory? To answer this question we shall supply a couple of words omitted by the Banner—*pro natalitiis.* And what were the *Natalitia?* "By the *Natalitia,*" says a learned Roman Catholic commentator on Tertullian, (Le Prieur Annot. in loco.) "is meant the solemnities used to be kept in honor of the martyrs every year, on the day when, dying to the world, they were born to heaven." Will it be said that the blessed martyrs were detained in a state of torment? No, surely, for all will agree with our commentator, that when they died to the world they were born to heaven, or at least to that happiness of which heaven is the consummation. Where, then, is room for purgatory pains? Tertullian had evidently no such thing in his mind. But what was the origin of the *Natalitia?* We will go no further than to quote the editor of the Tertullian now before us, and which is old enough to have come from a cloister: "Hoc tametsi ethnicum aliquandiu toleravit Ecclesia. Concilium Nicenum et sequentia aperte damnant, ut primorum conciliorum canones ostendunt qui in compluribus adhuc bibliothecis extant digni qui in lucem emittantur. This custom, although a heathen one, was long tolerated by the Church. It was openly condemned by the Council of Nice and following councils, as may be seen by the canons of the first councils still extant in a great many libraries, and worthy to be brought to light." Thus, what with the nature of the custom and its heathenish origin, there is not left in support of purgatory even the shadow of a shade.

So the widow referred to by the same father believes, as the context will show, that her husband was in peace, and prays that he may have comfort till the time of the resurrection.

St. Cyprian, in the passage quoted, directs that prayers should not be made for an unworthy person; a proof, in our judgment, that he supposed him to be out of the reach of the benefit of prayer, and therefore not in any such place as purgatory.

The Banner refers us also to the letter of St. Jerome; but if he will look toward the end of the letter, he will find that the writer represents Paulina as being with her sister Blesilla, "already with the LORD;" and Pammachius, he says, "cherishes her dead ashes, *now at rest.*" But if Paulina was at rest, and with the LORD, how could she be in purgatory?

The instance of Monica is singularly unfortunate, and would have appeared so if the whole passage had been quoted. For St. Augustine adds, "Et credo jam feceris quod te rogo: *And I believe thou hast already done what I desire of thee.*" Plainly, therefore, he neither believed that Monica was in purgatory, nor that his prayers would be the means of effecting her release.

It has been seen that some of the ancient liturgies sanction the usage of praying for the dead, and it may be added that these prayers were offered for the apostles, martyrs, and most eminent saints. Now if they be adduced in favor of purgatory, it will follow that the Church of the fourth and fifth centuries, to which times these authorities may be referred, believed that the holy apostles, and far worse, even the blessed Virgin, had been for three or four hundred years suffering the pains of purgatory! The correct view, however, to be taken of most of these passages is, that the prayers offered were eucharistical: they also invoked spiritual consolation for the blessed; and a few of the fathers, and among them Chrysostom, intimate that the suffering of those irrecoverably lost might, by means of them, be mitigated. But in all this there is not a trace of purgatory: there is not a shadow of evidence that they believed in the existence of a place in which the soul was to be purified by temporary pains for admission into heaven.

We write with the desire to rescue the fathers from unfair imputations: they had errors and infirmities enough of their own, and a light and frivolous age like the present is sufficiently prone to despise them without our taxing them with a heathenish absurdity of which they were ignorant. If these holy men were now on earth, they could not live in communion with a Church which has made purgatory an article of faith, though in the bosom of the Episcopal Church they might gratify their innocent and pious and comforting predilections, and mingle their orisons for the departed with intercessions for their friends on earth. The custom has no foundation in Scripture, and has led to very great abuses: the Church therefore has done wisely to withhold from it her sanction. With her characteristic moderation, however, she permits her children to do what the Tridentine Council has rendered impossible to those of the Romish communion,—retain the sentiment of the primitive Church on the subject, disengaged from the superstitious practices with which it was subsequently encumbered.

The sentiments of St. Augustine respecting the state of the departed are the same, which, though not authoritatively set forth, have largely prevailed in our Church, both in England and this country. He did not believe in a purgatory in which the soul was to endure expiatory suffering, and then be released by the prayers of the faithful; but he did believe in an intermediate state in which the souls of the departed remained, the good in peace, and the wicked in misery, until the time of the resurrection. It would be easy to show this by numerous citations from his works—let two suffice. "In requie sunt animæ piorum a corpore separatæ: impiorum autem pœnas luunt: donec istarum ad eternam vitam, illarum vero ad eternam mortem, quæ secunda dicitur, corpora reviviscant. (Civ. Die. lib. xiii. c. 8.) The souls of the pious, separated from the body, are at rest: but those of the wicked endure punishment, until their bodies arise again, the former to eternal life, the latter to eternal, i. e. the second death." And in the forty-ninth tractate on St. John's gospel, he says, "Habent omnes animæ, cum de seculo exierint, diversas receptiones suas: habent gaudium boni, et mali tormenta. Sed cum facta fuerit resurrectio, et bonorum gaudium amplius erit, et malorum tormenta graviora, quando cum corpore torquebuntur. All spirits, when they leave this world, have different receptions: the good have joy, the wicked torments. But after the resurrection the joy of the good will be augmented, and the pains of the wicked will be aggravated, from their union with the body." Irenæus also, in the fifth book against heresies, toward the end, says, that the souls of the disciples of CHRIST, for whom CHRIST died and rose again, go to an invisible place appointed to them by GOD, and there abide till the resurrection, and then, united to their bodies, enter into the presence of GOD: et ibi usque ad resurrectionem commoraturas et tunc, receptis corporibus, venturas ad conspectum Dei. Justin Martyr, under the seventy-fifth question, says, "The souls of the good and bad, when they leave the body, are immediately (ευθυς) separated and carried by the angels to their proper abodes: the souls of the good are taken to paradise, where they enjoy the presence and intercourse of angels and archangels, and are blessed with the vision of CHRIST the Saviour; the souls of the wicked are taken to their places in Hades." It would be easy in this way to accumulate passages from Clemens Alexandrinus, Cyprian, Athanasius, Basil, Cyril, and others of the most eminent fathers, in favor of the intermediate existence of departed spirits, but without a syllable in support of the heathenish notion of purgatory.

We call purgatory a heathenish notion, without intending reproach, but merely in imitation of Bellarmine, who (lib. i. de Purg. c. 11,) incautiously commends the Heathen for their belief in it. The doctrine, as held by the Platonists, has been made familiar to most readers through the poetry of Virgil. The souls of the departed, he says, even those destined for final happiness, are subjected to a purgative process:

"Nor death itself can wholly wash their stains,  
Filth long contracted in the soul remains;  
The relics of inveterate vice they wear,  
And spots of sin obscene in every face appear.  
For this are various penances enjoin'd;  
And some are hung to bleach upon the wind,  
Some plunged in waters, others purged in fires,  
Till all their dregs are drain'd, and all their rust expires."

And when this purgation is completed, then the souls are released from purgatory and admitted to the Elysian fields.

"The few so cleansed to these abodes repair,  
And breathe in ample fields the soft Elysian air;  
Then are they happy, when by length of time  
The scurf is worn away of each committed crime;  
No speck is left of their habitual stains,  
But the pure ether of the soul remains."

The purgatory thus described by Virgil out of the works of Plato, was obscurely advocated by the heretic Mentanus, the master of Tertullian, and curiously modified by Origen; and in a much later age incorporated into the Christian faith, and still prevails in the popular belief of Roman Catholics. The Jews were as totally ignorant of it as were the primitive Christians. The passage, and the only one, commonly adduced to give it a Jewish parentage will be found on examination to be wholly insufficient: for in the first place it makes mention only of prayer for the dead, and not of purgatory; and in the second place it so mentions prayer for the dead as to prove the usage to have been of Pagan and not of Jewish origin. The passage is found in 2 Macc. xii. 39-45.

And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. Now under the coats of every one that was slain, they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. All men, therefore, praising the LORD, the righteous Judge, who had opened the things that were hid, betook themselves unto prayer, and besought Him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead; and also in that he perceived there was great favor laid up for those that died godly: it was a holy and good thought! Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

Now let the reader here distinguish between the act of Judas and the opinion of Jason, the author of the Book of Maccabees. Judas sent to Jerusalem to offer a sin-offering, according to the law of Moses. The sin was that of Achan and the slain persons; but the law of Moses required "a sin-offering for the congregation;" i. e. for the living, and not for the dead. It is true that the narrator of the event, Jason, understands the offering to have been made for the dead. But who was Jason? Why he was one of the Alexandrian Jews, who, as is well known, had mixed up Platonism with their religion. Thus even prayer for the dead—the harmless embryo of purgatory—is thrown back upon the heathens, and not a vestige of it is to be found either in the Old or New Testament. But the book, it is said, is canonical, and therefore Jason's praising the act of Judas, renders it binding. Unfortunately, however, on the next page Jason praises Rezias for murdering himself; and thus the father of purgatory is the advocate of suicide! This was too much for Augustine, who says, alluding to the case of Rezias, "that the Jews have not the Book of Maccabees in their canons as they have the law, the prophets, and the psalms, to whom our LORD gave testimony. as to his witnesses," but adds almost in the words of our own Church, that "the book was not unprofitably received by the Church, if it be soberly read and heard:" and in commenting on the words, "He chose to die manfully," says, "It would have been better to have died humbly," and adds, "The other is the eulogium given in the heathen histories, and better becomes brave heathens than true martyrs." So much, by the way, for Augustine's opinion about the Apocrypha.

And now, patient reader, that you have seen that Judas Maccabeus himself never thought even of prayer for the dead, and that the holy fathers of the Church knew no more of a way to heaven through purgatory than they did of steamboats and rail roads, if you should have any one talk to you in the following style, could you help laughing?

"From the passages now quoted, it is evident that on the Catholic tenet of Purgatory, no amalgamation can be effected between the fathers of the ancient Catholic Church, and the *worthies* of that Church whose creed is the 'Thirty-nine Articles.' The Editor of the 'Churchman,' and his *worthies* of 'blessed memory,' Cranmer, Jewel, &c., believe that the 'Romish doctrine concerning purgatory is repugnant to the word of GOD:' Tertullian, S. S. Cyprian, Jerome, Austin, &c., profess this 'Romish doctrine:' they say it accords with the word of GOD, that it was the usage of the ancient Universal Church to pray for the dead; therefore, the creed of St. Austin, &c., is not the creed of the *worthies,* Cranmer, &c., and, therefore, the 'One, holy, catholic, and apostolic Church' of the Editor of the Churchman, is not the 'Universal Church' of St. Austin,—the ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH, of ancient days.

"The Editor of the Churchman's assertion on this subject, could it have proceeded from *ignorance?* If not from ignorance, it must have originated in an intention to *impose* upon his readers. *Utrum horum,*—which horn?"

In reply, we would express the hope that by this time the worthy writer is qualified to distinguish between purgatory and prayers for the dead. The latter was once, and had it not been grossly abused, might still have been a Catholic usage. The former is a "foul thing vainly invented" some six hundred years after the Gospel was published; tending to cherish the vilest superstition, to make men indifferent to their eternal interests in this life, offering fallacious hopes of ultimate salvation to those who die in impenitence, and so apt to be turned to purposes of "filthy lucre," that the Council of Trent found it necessary, in their decree on the subject, to put in a special caution against such an abuse. The fathers, we repeat with pride and emphasis, the fathers were strangers to such a doctrine. Origen, from his love of Platonism, approximated toward it; but it was not till centuries after the time of Origen that the notion of purgatorial fire, which might be lessened, and ultimately quenched, in virtue of alms and masses, formed part of the popular belief, and opened its abundant source of revenue to the Church. If the Roman Catholic clergy of the present day are inclined to avail themselves of the liberty given them by the Council of Trent, and retain the doctrine of purgatory chiefly in name, and explain it away by attempting to identify it with the primitive usage of prayer for the dead, we rejoice at the change, and ascribe it, under GOD, to the Reformation. Most sincerely do we wish they could go farther, and explode both the thing and the name. For their own sake, as ministers of JESUS CHRIST, and for the sake of the thousands whose eternal interests are intrusted to their charge, we wish that in their addresses to the people, they could say with the venerable Cyprian in the eloquent conclusion of his treatise against Demetrian, "When we depart hence, there is no place for repentance, no deed of satisfaction: here life is lost or obtained: here, by the worship of GOD and the fruits of faith, must we provide for our everlasting salvation."*

* Quando isthinc excessum fuerit, nullus jam locus pœnitentiæ est, nullus satisfactionis effectus. Hîc vita aut amittitur aut tenetur, hîc saluti æternæ cultu Dei, et fructu fidei providetur.

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BISHOP KEMPER AND THE WEST.—The following letter, addressed to one of the students of the Seminary, has been politely handed us for publication.

*St. Louis, Missouri, Feb.* 1, 1836.

As I have given you an account of our former movements, I now send you an account of *a four weeks' journey in Illinois.* Scarcely had our Missionary Bishop finished his arduous travels and labors, in which for nearly two months he had been engaged, and arrived at St. Louis, his destined home, or rather the central point of his future operations, when he received from the Rector of the church at Jacksonville, Illinois, a pressing letter, urging him to visit his parish, consecrate his church, and perform other Episcopal services for himself and his congregation. In accordance with the written request of the Right Rev. Bishop of Illinois, that he should take the provisional charge of his Diocese during his absence, Bishop Kemper accepted the invitation, and set out for Jacksonville in company with myself, and the Rev. Joseph L. Darrow, your old fellow-student in the seminary. It was the last day of the year, and the expectation was entertained that we should arrive in time for the customary religious services of the morrow. The stage started at day-break. After a delay of an hour, occasioned by the breaking of a bolt, we crossed the Mississippi in the steam ferry-boat; and after admiring the beauty of the site of St. Louis, and the imposing appearance of the city from the opposite shore, proceeded onward. The road lay through the American bottom, the rich alluvial soil of the mighty river, sometimes on the very edge of the bank, more generally through the adjoining timber, where many a giant tree excited our wonder by its vast dimensions. The houses we passed were not many, and were commonly huts of very rude construction, and with but little of seeming comfort to recommend them; and sometimes we passed a spot where the garden fruit-trees growing up on some small open space in the woodland, showed where the early settler's improvement had been deserted, and the forest was again encroaching upon the scene of his labors. This is no very unusual circumstance in the American bottom, on account of its unhealthiness; arising from the overflow of the river, and the rankness of the vegetation. I have been assured that there are at this day fewer residents upon it than there were fifteen years ago, while all the country around has received such great accessions of population. More acres may be under cultivation, but there are many who raise their corn upon its soil who fear to trust their health in any residence upon it; and all my inquiries satisfied me that the fear is by no means unfounded.

As we proceeded, we had a distant and not favorable view of the junction of the Missouri and the Mississippi; the forest was succeeded by a handsome prairie of a few miles in extent, and then after passing the deserted village of Milton, upon Wood River, where a few houses abandoned by their former occupants speak forcibly of the unhealthiness of the site, we arrived at Alton. Alton, it is thought by many is to become a great city, the commercial emporium of Illinois; and such is the activity, enterprise, and public spirit of its inhabitants, and such the advantages of the location, that much has already been effected; and it is easier to smile at the extravagance than to prove the unreasonableness of the hopes entertained by the Altonian. Here is a Presbyterian house of worship of stone, wholly built by the liberality of a gentleman who lives a few miles from the town; there is also a neat edifice erected by the Baptists, and another by the Methodists. In the adjoining village of Upper Alton, the Baptists are establishing a college. The Episcopalians are highly respectable both in number and ability, and will organize as soon as the Bishop visits them and prepares for them a well-arranged plan of organization; they are ready to make movements both for building a church and sustaining a clergyman. They have been visited more than once by the Rev. Mr. Darrow, and once by myself, and also by a most worthy Episcopal layman, Mr. R. P. Williams, formerly of the firm of R. P. & C. Williams, of Boston, who on a business agency in these parts, has with laudable zeal endeavored to subserve the interests of piety and of the Church. Our stay at Alton was short, and we had but time to speak to a few friends of the Church when we moved onward again. On account of the roughness of the roads we had set out in a covered wagon instead of the common stage coach, and an additional number of passengers made it so crowded, that our situation was for a time very uncomfortable. But at Carlton, forty miles from Alton, we exchanged about midnight the wagon for the regular stage, and although our journey was continued through the night, and over rough roads, we travelled much more pleasantly till we arrived at Jacksonville the following day, an hour after noon. Besides, one of our travelling companions was an intelligent and well read merchant, a convert from the Romanists, and a local preacher among the Methodists; and his conversation, whether upon some theological or general topic, or some Indian tradition connected with the local scenery around us, added not a little interest to our ride.

*January* 1. At Jacksonville we were before long welcomed by the Rev. Mr. Batchelder, and accommodated at the hospitable home of himself and one of his vestrymen. Notice had been given of a night service in the basement lecture-room of the church, and the Bishop preached a sermon suitable to the season. The following day was spent by the Bishop in making himself acquainted with different individuals of the congregation, and with the circumstances of the parish. It was now ascertained that the church was not ready for consecration, and could not be made ready before a week's time. The Sunday was therefore occupied with ordinary services, the Bishop preaching in the morning, Mr. Darrow in the afternoon, and myself at night. The weather had become quite mild, and the mud was in consequence so deep that it was almost impassable by foot passengers, and not easily to be traversed by a common carriage. No one but he who has seen the mud made by the rich black soil of Illinois, can fully appreciate the difficulty of walking any distance at such seasons. Over-shoes were useless unless fastened, for the tenacious soil would draw them from the foot. Of course, under such circumstances a large congregation could not be expected, still the attendance was very respectable.

A letter having been received from the Rev. Samuel Chase, at Springfield, with the request that the Bishop would visit that place, we set out on Monday, Jan. 4th, in a hired hack with four horses, there being no opportunity by the stage. The roads were dreadfully muddy, and our progress was very slow. We spent the night at a log-house in the prairie, about twenty-six miles on our route, and proceeded on the following day ten miles to Springfield. Here we were all most hospitably entertained by one of our people, whose house, delightfully situated in the prairie, with a full view of it, and of the town about one-third of a mile distant, with woodland in the rear, and a handsome grove in the lawn, must be an agreeable residence at all seasons. and a charming one in summer. The Rev. Mr. Chase has here no place of worship, except one lent to him once a fortnight by another denomination. He sustains himself by teaching. But I trust the time is not far distant when our small but interesting congregation here shall be provided with their own church, and with regular services. The mud was here even worse than any we had before met with, nor were we surprised that two services held on the Epiphany were attended by very few. Mr. Chase's child was baptized. Here we were told of the safe arrival of his uncle, the Bishop, in England, and of the destruction of the Bishop's home in Michigan by fire. On Thursday, January 7, we returned to Jacksonville, and were fortunate in making more progress than before, so as to arrive shortly after night-fall. I was during this excursion to and from Springfield struck with the pleasantness with which time may pass even when circumstances are seemingly unfavorable. Any one, to have seen our hack wading along at the rate of three miles an hour, might have been tempted to pity its poor inmates; yet if I may speak from my own experience and observation, I doubt if many days have been spent more cheerfully and agreeably than these were. We had the carriage wholly to ourselves, and therefore could control the conversation, and direct it into our own favorite channels. The Bishop had with him the Rev. Dr. Henshaw's edition of Sheridan, and as we took turns in reading it, each page gave rise to a varied and animated conversation, sometimes upon practical and spiritual subjects, sometimes upon critical points of interpretation and delivery, and sometimes upon persons and incidents of past and living history. While the long ride lasted, conversation hardly seemed to flag; the cheerfulness of a contented and thankful spirit certainly did not.

By considerable extra exertion the church at Jacksonville was made ready for consecration by Saturday, Jan. 9th. The day was pleasant, and the weather having become much colder the walking was greatly improved, and a full congregation attended. The instrument of donation was read by myself, and the sentence of consecration by the Rector, the Rev. John Batchelder. The morning service was divided between Messrs. Darrow, Batchelder, and myself. The Bishop preached from Matt. xxviii. 18, 19, 20. In the night there was service, and a sermon by Mr. Darrow. Trinity Church, Jacksonville, the first church consecrated to the service of ALMIGHTY GOD in the Diocese of Illinois, is a building which commends the good taste and zealous exertions both of its minister and congregation. Amid many discouraging circumstances, arising both from divided counsels and want of means, they have steadily persevered in their efforts, and have now the satisfaction of seeing their house of worship finished, and that well built, of excellent material, suitable size, and tasteful proportions. It is a Grecian model, thirty-eight feet by fifty, the ceiling twenty feet high, and an organ gallery in the front. The pulpit is of black walnut, and highly wrought. There is a basement story, eight feet between the floor and ceiling, in which is a vestry room eleven by fifteen feet, a lecture room twenty-four by thirty, and an unfinished room eighteen by thirty-five. The whole cost of the building is about $5000, exclusive of the lot of ground, worth $1000, presented by Denis Rockwell, Esq. The architect is Ebenezer T. Miller, of Jacksonville. An organ has been procured by the efforts of the Ladies' Society of the congregation, at a cost of $400, $200 of which has been paid. There is also a bell of 500 pounds' weight. The corner-stone of the church was laid in May, 1834, by Bishop Smith.

On Sunday, Jan. 10, the Rev. Mr. Batchelder was instituted rector, the institution sermon being preached by myself. Confirmation was administered in the afternoon to four persons, after a sermon preached by the Bishop, and an address delivered by him to the persons confirmed. At night, an excellent sermon was preached by Mr. Darrow. Jacksonville is a flourishing town, containing about 1800 inhabitants,—about 400 more than Springfield. The country around it is gently undulating, and eminently fertile. Some of the farms are very striking to the eye; one, named Diamond Grove, about two miles from the town is of surpassing beauty. There is a college, about half a mile from the town, which has some reputation, and is very beautifully located. As in the course of our long stay at Jacksonville, we did not come in contact with any of the professors, I presume there is but little communication between the college and the town.

On Tuesday, Jan. 12, the Bishop set off at noon for Rushville, in consequence of an invitation from thence. We proceeded 25 miles by stage to Beardstown, on the Illinois River, and tarried there the first night. Mr. Darrow who had accompanied the Bishop thus far, with the intention of proceeding up the river, to visit the Episcopalians in Peoria, Pekin, and Tremont, was here *taken ill,* and at first gave us considerable alarm. On the morrow, however, he was so much better, that having left him under the care of a physician and some friends, the Bishop and myself ventured to go on fourteen miles farther to Rushville. There I preached on Friday night, and on the next morning returned to Beardstown, where I spent the Sunday, holding two services in the school-house. I found our friend Mr. Darrow had availed himself of an opportunity to return homeward in a steamboat, bound to St. Louis, though better, not being well enough to proceed on his missionary tour.

The Bishop remained in Rushville, and on Saturday preached twice, and on Sunday three times, also administering the Lord's supper to sixteen, twelve of whom were Episcopalians, and baptizing a child. He left that place on Monday, and arrived at Beardstown in the afternoon. No boat had been able to cross in the morning, on account of the running of the ice; and I was looking for his arrival with some anxiety, when he appeared, covered with mud. He and the driver had been thrown, together with the seat out of the wagon, with considerable violence upon the hard ground, the bare surface of which had been softened by the sun; for a little time he was unable to stir, and the jar had been so great, that, while most happily no serious injury was sustained, for a week his chest was very tender to the touch, and he exhibited slight signs of lameness. However, he was not at all disheartened, but in a few hours' time was holding an evening service in the Beardstown school-room, and preaching with his usual animation.

Rushville is a very pleasant town, with nearly 1000 inhabitants. It has the advantages of prairie and forest, of coal and good building stone, and it lies in the region between the Illinois and Mississippi Rivers, generally supposed to be the most favorable to health of any in the State. The town is at the south end of a prairie. Between it and Beardstown the face of the country is finely varied, being much more beautiful to the eye of one who has been used to hills and valleys, than the dull level, which prevails so generally in Illinois. The Episcopal congregation here is small, but united and efficient. In the absence of a clergyman, they have been kept together by the lay-reading of some devout and zealous members, and I doubt not that they will do well. Their church is now enclosed; it is of frame, 26 by 40 feet, arched roof 14 feet in height, and the cost will be about 1500 dollars. It will accommodate 300 persons. They have managed with such wise economy, that their debt will be very trifling, if any thing. The lot on which the church is built was presented by Dr. Worthington.

Beardstown has now a population of 700, one-third of whom are Germans, (mostly Protestants;) it is thought that it will be a place of very considerable importance. Were a missionary to divide his time between it and Rushville, he could probably build up a good congregation at each place; and there is a considerable agricultural population between the two, among whom the effort to establish a third might not be unattended with success.

On Tuesday, Jan. 19, we tarried at Beardstown, expecting every hour the arrival of a steamboat from up the river, on its way to St. Louis, which would have enabled us to reach that place in about 24 hours. But we were not to be so fortunate. The day and the night passed, and her arrival was involved in such uncertainty, that on Wednesday morning at four, we took the stage to Jacksonville, in the hope to meet the regular stage passing through that place to St. Louis. Our stage gave out midway, and we were delayed two hours at a log public-house in the prairie, where we found among some well selected books, Wesley's Works, and Adam Clarke's Commentary; and where our kind host refused to receive any thing from us for our breakfast, which, by the way, was a most excellent and bountiful one, because from our conversation he ascertained that we were preachers of the Gospel. On our arrival at Jacksonville, we found that the stage to St. Louis was not running; and we failed in all our endeavors to obtain a conveyance as far as Alton. At night, the good news, as we thought it, came, that a large steamboat was at Meredosia on the Illinois River, twenty-three miles distant, and that she was to leave on the morrow. For that distance we were enabled the next day to procure a rough lumber wagon without seats, and in that ride we proved the severe cold of the prairies to our fullest satisfaction. When on board the steamboat, we felt ourselves almost at St. Louis, but the night was very cold, and the boat was not ready for a start until the following morning. Then the ice was from two to four inches thick; and after proceeding ten miles, the captain decided that he could go no farther. We had passed Naples, and were now at Phillip's Ferry. In the afternoon, one of our fellow-passengers obtained a wagon, and we returned once more toward Jacksonville. We passed many rich farms, and were much struck with the answer given by a

farmer to an observation made upon the rich soil he was cultivating,—'Yes, this land is almost too rich for a man to be religious upon;' and in truth, it seems to me that the greatest obstacle to the spiritual influence of the Gospel in the West, is the absorbing interest of their worldly occupations. It is not the world's pleasure, but the world's business which here proves most dangerous to the soul, and separates it most from GOD. Each man seems wrapt up in the cares of life, and continually excited by its adventures and speculations to a far greater degree, and far more generally, than in the older States. At night we put up at the house of a Christian preacher, who was in the habit of accommodating travellers, where, though rather forced into an argument on the Trinity, (our host was an Arian of the higher order,) we were kindly and comfortably provided for, and on rising at five o'clock, found a good fire and a warm breakfast already prepared for us. On our ride afterward toward Jacksonville we passed over some elevated ground, where a magnificent landscape opened before us. On every side, the eye rested on groves and cultivated prairie for several miles in extent.

It was Saturday when we returned to Jacksonville, and of course we tarried over the Sunday. On Sunday (the third we had spent here,) the Bishop preached twice during the day, and I preached at night. The attendance was highly respectable. The Bishop was now quite seriously thinking of a walk to St. Louis, ninety-five miles off; but on Monday we were so far successful as to obtain a hack to take us to that place, paying for it forty-five dollars; and so we once more parted from our good friends at Jacksonville, wishing them all success. Two gentlemen shared our hack as far as Alton. The first night we tarried at Carrolton, the second at Alton; and on Wednesday afternoon, Jan. 27th, we arrived opposite St. Louis, and in sight of the city; and that to my great satisfaction, for I had been taken unwell on Monday, so that I could hardly travel, and I felt prepared to enjoy the friendly offices and hospitable home that there awaited us.

But our difficulties were not yet quite over. The weather had been, and still was very cold, and the Mississippi was so filled with ice that there was no crossing. The steam ferry-boat had stopped for some time. The last small boat that had made the effort, had, some hours before our arrival, been landed several miles below, and on the same side from which it started. We were obliged to wait nearly another twenty-four hours, with a number of others, who were desirous of reaching the other side. Being very anxious to hear from home, as we had received none of our letters for the last four weeks, we narrowly watched our opportunity, and secured a seat in the mail skiff, which crossed early in the afternoon. The river was very full of ice, and it looked rather terrific from the shore to a landsman like myself; but we thought but little of it when we came in its immediate contact, and were surrounded by it. Our frail boat, manned with French boatmen, worked its way more easily, and made faster progress than I had expected. In the middle of the river is a sand-bar which the ice had covered, and around which, for some distance, the ice upon the river had become fixed. When we reached this, our captain directed us all to leap out upon the ice, and a long rope was fastened to the skiff. Cheerfully we complied; and one and all laying hold of the rope, and resting it upon our shoulders, "onward" was the word, and onward we moved, till our boat again reached the floating ice. Soon after we found ourselves upon solid ground, and welcomed by familiar and friendly voices. We arrived in St. Louis January 28, ten days having been consumed in the effort to return from Beardstown, 120 miles distant, after an absence of exactly four weeks, thankful for the providential care of Him who had watched over our path, and for whatever opportunities of doing good, and whatever blessings of His grace we had experienced, and been enabled to improve. Our missionary Bishop expressed the wish that the Church had fifty clergymen to send at once into Illinois, and the conviction that they could be usefully located. May the venerable Bishop of that Diocese live to see this wish more than realized; and as he travels over its wide prairies, and among its populous towns, be met by well appointed bands of sons of the Church, who shall crowd around him in reverence and attachment, and wish him "GOD speed" in every place and on every day of his tour in Illinois. In this wish, I am sure, my dear Acly, you and your companions join with your affectionate friend and fellow-servant in CHRIST,

SAMUEL R. JOHNSON.

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THE MISSIONARIES IN GREECE.—Mr. Mulligan has kindly permitted us to lay before our readers the following extracts from private letters which he has received from his friends in Greece.

*Athens, August* 28, 1835.

I had promised myself a little quiet time for thinking and writing, during the vacation, which is now nearly over; but just as it began, the town became very sickly, and we had such constant demands on our time and attention from those who had none to help them, that the only change was, to another kind labor. Sister, and Mrs. Bicknell, and the girl we had taken on account of Mr. Schroeder's Bible class, were taken down with the fever, and having, at the same time, to make our preparations for moving, I sent eleven of the girls of my family under the care of Daphne, to a small house, about an hour's ride from town.

At this time I had to endure another very great trial in the departure of Elizabeth of Crete. Her mother had become anxious to see her, and sent her husband to take her there. She will return, as I expect. How shall I describe to you this lovely girl? no one who knew her but loved her. Her affectionate, and mild, but dignified deportment, recommended her to all. Her amiable and meek attention to her inferiors as well as equals, commanded all their love, without exciting the least jealousy or envy; and what made her more particularly interesting to me was, that I perceived in her an example of what simple Christian education, by divine grace, could effect. It was a hard struggle for me to part with her. Duty required her to go, and this she had learned always to perform. I earnestly pray that she may be restored to me, for she is of immense consequence to the Mission; being enlightened on the subject of religion, and, as a member of the Greek Church, has the means of extending the salutary influence of pious precept and example, where it would be difficult for our own directly to reach.

I had continual cause for gratitude to GOD, that while one and another sickened and died, our family was but partially visited, and that my husband and myself retained our health and strength, and were able to be of use to others. The improvement of Daphne in the knowledge of the Gospel is another source of thankfulness. She takes great delight in instructing the younger children, and while in the country entertained them with stories from the Bible, so that, although some have been with us but a few weeks, they begin to give quite intelligent answers, when questioned on some of the parables and the early history of our LORD—things they had no idea of when they came. Daphne endeavors faithfully to supply the loss I have sustained in Elizabeth, and has written you a letter, which I send you with a translation, and also another of one she wrote me from the country. They show her knowledge of Scripture, and capacity for applying it. Indeed, dear ——, my cup is filled with overflowing blessings; so much has the LORD prospered all that we have undertaken to do in his fear and strength. I should like, in time, when there is help enough, to withdraw from the public school, and devote my attention entirely to that for teachers. It is a very important department; brings us directly in connection with the most influential Greeks; and to conduct it as I wish would fully occupy all my time. I have had to decline receiving many who have applied for admission, because I could not take a greater charge than I have already, until our assistants arrive. I might have thirty, or more, but it is not possible to take so many, while so much other duty still continues to rest on me. At present I have to attend to every thing, from giving out the principal lessons to cutting out garments for twenty girls. Of each of the beneficiaries I have to write a separate account to their supporters in America. It would save me a great deal of time, which could be more profitably employed, if this matter was put on a more simple plan; so that, instead of having to write so many letters on account of the individual beneficiaries, a general report of the state of the institution, and such details as might be interesting, would suffice. This would be published in the missionary paper, and thus all interested would receive full information of the application and fruits of their benevolence. For this purpose, I would propose that the contributions should be made for this department generally. We are now only beginning; the future mistresses of Greece are under my care, in their spelling books and Bibles. This year we can go on as we have begun, but our work should advance.

The following is the translation of Daphne's letter.

"*September* 8.

"Mr. and Mrs. Hill,—Our hearts sweetly salute you. We rejoice very much to hear that the sick are better, but are grieved very much for the lady, your sister, and again for you, that you had so much additional care on account of the sick. But blessed be GOD, even the Father of our Lord JESUS CHRIST, the Father of all mercies, and the GOD of all comfort, [Here she cites 2 Cor. i. 3, 4, and iv. 17,] for as it is said again in the same epistle, "If our earthly house of this tabernacle," &c, [citing 2 Cor. v. 1.] Thanks be to GOD, as yet we all have our health; the overseer is better; yesterday he took the medicine which you sent, and to-day he commenced taking quinine. Catharine Stratorthe is filled with pleasure. She has received two letters from her parents this week. I, Daphne Panagiote, salute you, and beg, if you have need of me any day this week, command me to come, and I will receive it with the greatest joy. In the country there is a want of pens and paper. We remain, with great respect, your beloved pupils."

Signed by twelve girls.

You will be pleased, dear sister, at the selections which Daphne made for my consolation, and appreciate the delight I felt at such proof of the impression which the study of the word of GOD, by His grace, has made on her. Four years ago she was in total ignorance. Have I not cause for thankfulness?

I enclose a letter from Mrs. Riggs to me. You know Mr. Riggs and she came out with Elizabeth. After spending a year in Athens they removed to Argos, where they passed another, which proved one of great affliction to them. They were at Athens during part of last spring, and on their return to Argos opened a school, which is very flourishing,—now consisting of about forty children. They are laboring faithfully, though under great weakness of body and domestic affliction, which none but such Christians could have so sustained. It is to change the dark picture which Mrs. R. describes so well that it is so necessary to raise up pious teachers.

"*Argos, August* 20, 1835.

"Mrs. Riggs to Mrs. Hill,—The principal reason, my dear friend, which leads me to write you at this time is, that I may converse as in person with one who knows by experience much better than I do the trials, discouragements, heart-breakings, hopes, and fears, and above all, the consolations of the follower of CHRIST in such a land as this,—a land professedly Christian, once a bright light in the Christian firmament, but now, Oh! how fallen! how changed! Except the few hundred children and youth gathered into the missionary school, where can we see a direct religious or moral influence exerted? And mothers and babes, what a sad picture. Elevated, indeed above the natives of the islands of the seas; but yet how seldom we see that lovely sight, a mother's care, and where is offered a mother's prayer, both so important to the human frame and an immortal soul. How does my heart ache for the little infant sufferers which I so often see. But the question arises, what direct means can be employed to benefit their condition? Perhaps little can be done in a direct way; and we have reason to believe that the most real and efficient method is that already commenced, viz. the imparting proper instruction and exerting a salutary religious influence upon those who a few years hence may be parents, teachers, and guides. The precepts and examples of the Bible are the best guides to humanity, and the best teachers of domestic duties. It has fallen to us to labor in preparing the way for this blessed book, and in this work, where faith in GOD's blessing and promises is our chief support, I trust it is our delight to labor. But, my dear friend, there are so many ways in which our influence ought to be, and is felt, and must have a bearing, either good or bad—I refer more particularly to familiar intercourse with the people. But Oh! when I look at what there is to do, I feel that our strength is not and ought not to lie in ourselves. May the blessing of our Saviour rest upon us all."

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POPERY IN THE GREAT VALLEY.—A correspondent premises that the rapid increase and spread of Popery in the West, have been considered a cause for much alarm, and have been urged as reasons why we should make extraordinary exertions lest our country should be overwhelmed, and our liberties destroyed. To illustrate this matter, he continues, "I send you an extract from a letter which I have just received from a highly intelligent and pious member of our Church, who has travelled through the States of Illinois and Indiana, with the express purpose of noticing the moral and religious character of their inhabitants."

"By the way, I must tell you that the great prevalence of the Romanists in the Valley of the Mississippi is a matter of merriment with those who are in it, and travel through it, from the fact that you can find them here hardly at all. * * * * East of the mountains, we hear of the vast multitudes of Romanists in the Valley. As soon as we get here, the cunning foxes sneak away in their holes, and (except at St. Louis, and even here they have but little to boast of,) then are as scarce as the prairie wolf is in the neighborhoods where I have been; and I do not doubt, as soon as I cross the Alleghanies, the whole Valley will be alive with the fellows, and you will hear the noise of them quite to the farthest coast. Illinois is considered the most promising of the western States. And I have known it to be asserted that there, in that garden of the West, there was great cause of apprehension from their great and untiring efforts. Now, I cannot learn that in Illinois there is any church of the Roman Catholics, except at the old villages of Kaskaskia and Cahokia,—one village of forty, and the other of fifty families; and no school except at the same. These are but decayed, miserable places. The old French families are but little better than savages. In the north of Illinois, an Italian priest occasionally visits Galena. He can hardly speak English. The same is true about Indiana. At a distance we would hear of the cathedral at Vincennes, the bishop's seat, the school of the Sisters of Charity, and all the particulars of this splendid establishment, in most high-sounding phrases. When I arrived there, the Bishop was gone to France, (on a begging expedition, to be sure, and therefore, perhaps, he may effect something at the last;) his church, a poor, mean-looking brick building, like a fourth-rate church in New-York; the bishop's house, a little one-story house near it, (the church was unfinished in the inside, you could see the rough bricks,) and the Sisters' school was a little child's school, kept by two females, who also had *four* boarders; a mere elementary school, to learn little girls to spell 'baker.' Here for years the Romanists have been,—they have made no one convert, but they have lost several of the members; except two Roman Catholic families, which moved from Maryland, they have not an American family, (I was assured on the spot.) The body of their members are poor ignorant fellows who cannot read, and whose habits are half Indian. In Missouri they have rather more members, because there is more of a southern population, but still they are emphatically a weak, unimportant body here. They are vastly stronger in New-England and New-York, than in the Valley of the Mississippi."

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CHURCH OF THE NATIVITY.—We can say nothing to enforce the appeal so well urged below by our correspondent, yet we are unwilling to insert it without expressing our entire approbation of the object, and our best wishes for its success. We are enabled to state, from personal knowledge, that the loss of the Church of the Nativity, and of the valuable pastoral services of its excellent rector, will be painfully felt in the eastern section of the city. We sincerely hope, therefore, that an effectual effort will be made to save it.

MR. EDITOR,—I noticed a few weeks since in the Churchman a communication from the minister of the Church of the Nativity, in which he stated that although that parish was the "poorest of any in the city, it received the least aid." By this I was led to inquire into the circumstances of the parish, and the following facts came under my notice:

The Church of the Nativity, I learned, owes its origin, under GOD, to the zealous and self-denying labors of its present minister. It is now but two years since the first efforts were made for the establishment of our Church in that district, at that time entirely destitute of her services. Nor only so. There were many whom the efforts of the different denominations there never reached. There were multitudes of the poor who were never brought under a strictly religious influence; and by their station and their poverty, virtually excluded from the privileges of the sanctuary. To these the first efforts were directed. Those who engaged in the work, were not actuated by the design of erecting the church from the desmemberment of religious societies already existing there; but by that principle of the Gospel which made it imperative upon them to "preach the Gospel to the poor," to gather the hitherto neglected sheep into the fold of the Redeemer—to rescue them from the vice and degradation in which they were sunk—and to make them partakers of the common salvation.

But to do this means were required, and those means were not at their disposal. Nevertheless, they went forward. They determined to commence the work, trusting that GOD would open the hearts of the Episcopalians of New-York; and that by an appeal in behalf of such a charity as this, many would be induced to give freely of that abundance with which GOD had blessed them. A Sunday school was opened, and continued with very signal success. From a beginning comparatively small, it increased very rapidly, until it ranked among the first in the city. Regular services were held in the Sunday school-room, and the attendance soon became so large that it was deemed expedient to organize a church. This was done, and in five months from tho time that the Sunday school was first opened, the "Church of the Nativity" was regularly organized. For some time the congregation continued to meet in the school-room—the services being conducted by the present minister, then acting as a lay-reader, with the aid of such of the clergy as he was enabled to obtain. Very soon, however, it was found that the congregation could not be accommodated here, and the vestry took measures for the erection of the present chapel. It was completed in the summer of 1834. The expense of the building and lots was defrayed by the accustomed liberality of Trinity Church, together with the private subscriptions of some of the wealthier members of our communion. The Church from this time continued to increase very rapidly. The blessing of GOD has evidently rested upon the efforts made for his glory in that destitute district of our city. Many, it is hoped, have been brought to a saving knowledge of the Redeemer. To the poor the Gospel has been preached, and they have heard it with joy and gratitude. By reference to the journal of our last Convention, I find that the baptisms have been 75, of which 19 are adults—that 29 have been confirmed; and that the present number of communicants is 52. The Sunday school has an attendance of upward of 150 scholars, and of 24 teachers, most of whom, a fact worthy of note, are communicants.

These facts, Mr. Editor, are sufficient to convince me that here was a great need of effort, and that the effort that has been bestowed has been abundantly blessed of GOD. The present chapel is now crowded; when two years ago, the name of the Church was scarcely known.

It should be remembered, Sir, that this is entirely a *free* church, and that it was made so at the suggestion of many of the friends who contributed to its establishment. Besides, the majority of its members are poor—who must either enjoy the opportunities of religious worship gratuitously, or be compelled to relinquish them altogether. They have gladly availed themselves of the charity here offered; and exhibit the most grateful attachment to the Church, which has thus sought them out, and brought them within her pale.

I have learned farther, that aid is now required; and that if it is not given, this parish, now so flourishing, must be dissolved. Those engaged in it have used every effort to establish it upon an independent basis, and are now absolutely compelled to make a vigorous one, to prevent the sudden ruin of all its prospects. The vestry, we learn, have been for a long time painfully sensible of this, and some months since resolved upon offering the church to the City Mission Society, to be taken under its patronage. But they were informed, before the resolution took effect, that that Society could not, in consistency with its principles, accept the offer.

And now the appeal is made to the Episcopalians of New-York, Shall such prospects of usefulness be destroyed? For one, I cannot believe it. A few have aided—and aided liberally. Yet much more is required. One painful fact is, that the salary of the minister who has officiated there nearly a year, remains unpaid, and must remain so, if Christian liberality is not soon extended. The expectations of the vestry to meet this obligation in part, were directed to a quarter to which they were encouraged to look for assistance. If these expectations prove vain, they have no hope of continuing the church.

Surely here is room for the liberality of Churchmen; an opportunity of doing good, which can hardly fail of receiving an ample and blessed reward. Surely, we may hope that there are many who will now remember the words of the Lord JESUS, how he said, "It is more blessed to give than to receive." For the honor of "CHRIST and the Church," I trust that such will be the case.

A CHURCHMAN.

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GREEK MISSIONARIES.—The Rev. Mr. Bryant and the ladies who accompanied him as teachers for the Greek mission were detained at Malta for want of an opportunity to proceed to Athens until the 20th of December, on which day they set sail for that place, on board of an Austrian brig. The delay was unexpected, because the steamer which had previously proceeded from Marseilles to Athens had, before their arrival at the latter port, limited her trips to Malta, for want of encouragement to extend them farther. The missionaries were in good health, and had received from the Rev. Mr. Wolfe and his lady, William W. Andrews, Esq., our present, and Paul Gyraud, Esq., our late consul, and many others of the inhabitants and visiters at Malta, the most hospitable and friendly attentions, which rendered their stay as agreeable as it could be under their earnest anxiety to proceed to the field of their labors.—[*Com.*

BISHOP ONDERDONK requests us to state, that the cause for suspending his duties, mentioned in our last, has still continued for a part of the time with great severity, but now with much merciful alleviation. His remaining appointments for this city and Brooklyn are revoked for the present.

## INTELLIGENCE.

On Sunday evening, the 14th instant, Mr. John T. Lathrop was admitted to the Holy Order of Deacons, at Christ Church, in this city, by the Rt. Rev. Bishop of the Diocese. The candidate was presented by the Rev. Mr. Croswell, Rector of Christ Church; prayers were read by the Rev. Mr. Kaufman, who also assisted in the administration of the holy communion. The sermon was preached by the Bishop.—*Christian Witness.*

*Bloomfield Parish, Madison county, Virginia.*—We learn from the Southern Churchman, that the Rev. James Doughan has accepted an invitation from this parish to the rectorship of the same; and has been canonically transferred from the Diocese of Maryland to that of Virginia.—*Episcopal Recorder.*

*Fruits of a Missionary Lecture.*—It was the object of the second of the monthly Missionary lectures in St. Mary's Church, in this city, on Saturday evening last, to demonstrate the practical utility of the missionary enterprise; and to show how that transformation of character, which, if attempted, has never been effected, by science or philosophy, or refinement of mind and manners, is daily accomplished, under circumstances the most unfavorable, by the simple preaching of the Gospel. As affording some of the strongest cases in point, the progress of Christianity in New-Zealand was referred to; and some remarkable instances were stated of conversions among that rude, ferocious, cannibal race. Among the "Offerings of the Church" on the next morning—there is no collection made at the lecture—there were enclosed, with the superscription "for a mission to New-Zealand," *ten dollars.* Thus have the *two* Missionary lectures been followed (see our fifth number) by special offerings to the amount of *twenty dollars*—and that without the slightest diminution of the regular contributions. Indeed, when the severity of the season is regarded, it may be said that they have rather been increased—the "Offerings of the Church" from Saint Mary's Church, for the first three months, having been $77 37, besides what has been contributed as such by the children of the Sunday school, ($8 35,) making in all $85 72.—*Missionary.*

The late Emperor Alexander of Russia, some time after his visit to England, wrote to a person there, signifying his wish to engage one or more individuals of good character and requisite qualifications to come to Petersburgh, for the purpose of reclaiming and bringing into cultivation a quantity of wild and marshy land in the vicinity of that capital, at the same time expressing his preference to having members of our society. It is remarkable that Daniel Wheeler, an approved minister of our society, previous to this occurrence, had opened to his friends a prospect that it would be right for him, under an apprehension of religious duty, to remove with his family to Russia, and reside there for a time. Upon being informed of the application of Alexander, Daniel was satisfied to enter into the engagement, and accordingly, with the approbation of friends, removed with his family to Russia. The emperor, in adjusting the contract, left it with Daniel to name his own terms of compensation, of which liberality, however, the latter did not feel easy to avail himself, restricting himself to bare remuneration. Located a few miles from Petersburgh, under the protection of the emperor, the family for a series of years have continued successfully to prosecute the projected agricultural improvement, at the same time keeping up regular meetings for divine worship in the manner of Friends, and preaching to those around them by the force of consistent and Christian-like example. Daniel Wheeler himself, with one of his sons as his companion, is now engaged on a religious visit to the natives of the South Sea Islands, and it was while in England, occupied in the preliminary measures for the voyage, that the intelligence reached him of his wife's death.—*The Friend.*

From the British Magazine.

At a meeting recently held at the house of the Rev. John Hatchard, vicar of St. Andrew's, Devonport, which was attended by about twenty of the clergy of the vicinity, to consider what course should be pursued in reference to the distress now existing among the Irish clergy, it was resolved immediately to enter upon a subscription for their relief, and a sum amounting to nearly 60*l.* was paid to Mr. Hatchard, who was requested to act as treasurer. A sub-committee was also appointed to draw up an appeal.

There never was a time, since England became a Protestant country, when the proselyting system of the Roman Catholics was more strenuously acted upon than at the present day. New chapels are built, large and stately houses are bought or erected for Popish seminaries and colleges; preaching in the open air is resorted to, tracts are widely distributed, and, in short, no means are neglected to laugh (if they cannot reason) Protestants out of countenance. At length, resistance has become not a matter of choice, but of necessity. Accordingly at Loughborough, Worcester, and Hereford, "Protestant Tract Societies" have sprung up almost simultaneously, and, as we are informed, without concert. We hear that those at Worcester and Hereford are well supported, and believe it more because we observe they are violently assailed by *the priests* in those cities.—*Leicester Journal.*

Four hundred pounds have now been subscribed at Leicester for erecting a monument to Wickliffe. The sum required is 600*l.*

*Distress of the Irish Clergy.*—In consequence of the fund raised in 1833, for relieving the distress of the clergy in Ireland, being now nearly exhausted, a public meeting was held on Thursday, Dec. 3d, at the Freemasons Tavern, Great Queen Street, for the purpose of setting on foot another subscription. The meeting, considering the shortness of the notice, was numerously and respectably attended. A great number of ladies were present, who appeared to take a most lively interest in the proceedings. The Archbishop of Canterbury was in the chair. The Bishop of London, Lord Radstock, Sir Robert Inglis, Colonel Clitheroe, Rev. H. Melville, Dr. Nicholl, Mr. Maclean, M. P., and Mr. Justice Parke, severally addressed the meeting. The secretary announced that a sum, amounting to between 11,000*l.* and 12,000*l.* had been received.

*Schoolmasters' Society.*—The annual general meeting of the subscribers and friends to this institution, which is now solely of a charitable nature, was held on Saturday, the 19th of December, at the Literary Fund Chambers, No. 4 Lincoln's Inn Fields.

The Rev. Dr. Russell was in the chair. Relief was afforded, in a variety of cases, to distressed schoolmasters and ushers, and to their widows and orphans, amounting, in all, to upward of 100*l.* It cannot be too much regretted that even the existence of this society is little known among the profession at large, otherwise it would surely meet with more extensive support than it at present enjoys. The society is honored by a liberal annual subscription of fifty guineas from his Majesty. The president is the Archbishop of Canterbury; and the honorary presidents, the Bishops of London and Salisbury. Among its subscribers are the heads of all the public schools; but its list of contributions is very small. It is felt that there are many masters of private schools, even in these days, and many who are enjoying the fruits of labor bestowed in teaching by those who are gone before them, who are in a condition to aid this society, and who, it must be supposed, will readily do so, when they are made acquainted with its existence and operations. It seems, too, not unreasonable to expect that those who are engaged in tuition in our universities, whose own creditable and successful career, as well as that of their pupils, is often mainly dependent upon the earlier labors of the schoolmaster, should be found among the subscribers to this society.—*Times.*

*Subscription by the Boys of Merchant Tailors' School, for the Irish Clergy.*—On Tuesday, Dec. 15th, the head boy of the Merchant Tailor's School, accompanied by Mr. Bellamy, jun., waited upon the Lord Mayor, at the Mansion-house, and handed to his lordship a subscription of 100*l.*, which had been with the utmost alacrity raised by the boys of that admirable establishment, on behalf of the distressed Irish clergy.—*Morning Herald.*

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### DOMESTIC MISSIONS.

THE Domestic Committee of the Board of Missions invite attention to the following list of vacant missionary stations:—Milwalky, Wisconsin Territory; Marion, Ohio; New-Albany, Indiana; Lawrenceburg, Indiana; Evansville, Vincennes, Indiana; Juliet, Illinois; Rushville, Illinois; Lower Alton, Illinois; Jefferson Barracks, Missouri; Smithland and Paducah, Kentucky; Memphis, Tennessee; Randolph, Tennessee; Jackson, Tennessee; Athens, Tennessee; Tuscaloosa, Alabama; Demopolis, Alabama; Tallahassee, Florida; Jacksonville, Florida; Key West, Florida; Shelbyville, Kentucky.

N. B. Every application for appointment as a missionary, should be accompanied with the testimonial required by the 11th article of the Constitution of the Domestic and Foreign Missionary Society. tf

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## Calendar.

FEBRUARY.

28. 2d Sunday in Lent.

MARCH.

6. 3d Sunday in Lent.
13. 4th Sunday in Lent.
20. 5th Sunday in Lent.
25. Annunciation of Virgin Mary.
27. Sunday before Easter.

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## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, has received the following contributions since his report of the 17th inst.:—

From the Female Auxiliary Missionary Society of Portland, Maine, by the hands of Hamilton Fish, Esq., $27 50—From the Young Men's Auxiliary Education and Missionary Society, being in redemption of their pledge to support the missionary among the Oneida Indians at Duck Creek, 125 00.

Total amount, $152 50

The following through the hands of the Secretary and General Agent, received by him in Charleston, S. C., and transmitted by letter through the post office, bearing date 11th February, 1836:—

Contribution of St. Helena Parish, Beaufort, S. C., after a sermon by the Rev. Mr. Dorr, $330 00—Collection at the monthly missionary meeting in St. Michael's Church, Charleston, S. C., after a sermon by the Rev. Mr. Dorr, 202 38—From All Saints' Parish, Waccamaw, through the Rev. Alexander Glennie, for missions in the West, 75 00—From private subscriptions by members of the congregation of St. Peter's Church, Charleston, S. C., 175 00—Collection in St. Peter's Church, at a general missionary meeting, held on Thursday evening, the 11th February, for domestic missions, 151 00—From Miss Catharine Hoit, for domestic missions, 10 00—From the Missionary Association of St. Paul's Church, Radcliffeborough, by the hands of the Rev. Mr. Hanckel, for domestic missions, 24 31—From an unknown person, by the same, and for the same, 5 00—From Mary L. Bellinger, a Sunday school scholar of St. Paul's, toward the support of our first missionary bishop in the West, Dr. Kemper, by the same, 5 69—Monthly collections in Prince Williams' Parish, S. C., per Rev. S. Elliott, sen., for domestic missions, 25 00—Proceeds of two monthly concerts in Christ Church, Greenville, S. C., by the Rev. C. C. Pinckney, for domestic missions, 35 00

Total amount, $1038 38

From the Missionary Association of the church at Monroe, Michigan, per the Rev. J. O'Brien, $25 00—From the Association for the Promotion of Christianity of St. George's Church, Schenectady, N. Y., per the Rev. P. Alexis Proal, 16 90—From a Juvenile Association for the Promotion of Christianity of the same church, by the same hands, 1 77—Collection in the Church of the Holy Evangelists, after a sermon by the Rev. Mr. Dorr, including the value of a gold pin and a set of ear ornaments put into the plate, 92 28—From a lady in Virginia, by the hands of the Rev. Dr. Rudd, for the Green Bay Mission, 2 00.

Amount of the whole, $1328 83

JAMES SWORDS, *Treasurer.*

New-York, February 24, 1836.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of *Two Hundred Dollars* through Mr. James Swords, of New-York, being in redemption of a pledge to this institution, by Rev. J. R. Walker, for St. Helena Parish, Beaufort, S. C.

FLOYD SMITH, 46 Lumber-street.

### FOREIGN MISSIONS.

SINCE the last public acknowledgment the Committee have received:—

Remitted from Charleston, S. C., by the Rev. Mr. Dorr, Secretary and General Agent of the Domestic Committee, the following sums:—

From "the Sewing Society" of the Church of the Holy Trinity, St. Luke's Parish, Grahamville, S. C., for China Mission, $50 00, Greece 50 00—From the Sunday school scholars for Foreign Missions, 12 00—Collection at concert of prayer for Foreign Missions, 15 25.

Received through Rev. T. J. Young, Rector, $127 25

Also, received by the Rev. Mr. Dorr, through the Rev. Mr. Hanckel, from the Missionary Association of St. Paul's Church, Radcliffeborough, S. C., 37 75—From an unknown contributor of the same church, 10 00—From All Saints' Parish, Waccamaw, by the Rev. A. Glennie, 22 00.

Total amount, $197 00

Through the office of the Protestant Episcopal Press, from Mr. L. De Veaux, Niagara Falls, $4 00—Remitted by F. J. Huntington, Treasurer, from Hartford, Conn., "a donation from Wm. T. Lee, Esq., 50 00, half for the Greek Mission, and half for the Diocese of Illinois, and to constitute the Rev. Thomas I. Davis, Rector of St. Luke's Church, Glastenbury, a patron of the Missionary Society," one-half being handed over to James Swords, Esq., Treasurer, the residue is for the Greek Mission, 25 00—Also remitted by the same gentleman, contributed by various benefactors for Foreign Missions, 22 50, for Persian Mission 25 00, and for missions generally, the sum of 215 00, one-half of which being handed over to James Swords, Esq., Treasurer, the residue is 107 50.

Amount of the whole, $381 00

HENRY CARY, *Treasurer.*

February 22, 1836.

### CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of the following donations for the relief of the poor:—

From "a member of All Saints'," by the hands of the Rev. Lot Jones, $5 00—From J. F. S., Esq., by the hands of Messrs. Swords, Stanford & Co., 10 00—From "a family of St. John's Chapel," through the P. E. Press, 13 00—From "a friend to the poor," through Mr. Floyd Smith, 2 50—From X. L., through the P. E. Press, 10 00.

Total amount, $40 50

W. F. WALKER, 287 Third-street.

February 25, 1836.

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THE subscriber as Missionary of the Church of the Epiphany, gratefully acknowledges the receipt of the following donations since the 16th inst.:—

From Benjamin M. Brown, Esq., for the Sunday school library, 32 volumes.

For the Poor.—From a lady of St. George's Church, two bundles of clothing and $2 00—From James Swords, Esq., a bundle of clothing—By L. C., from Mrs. J. D. Beers, 5 00—By Swords, Stanford & Co., from Thomas Otis, Esq., 20 00—From J. F. S., Esq., 20 00—From "a friend to City Missions," 20 00—From Henry M. Beare, Esq., 2 00.

Total amount, $69 00

LOT JONES, 192 Allen-street.

Feb. 25, 1836.

### MISSION CHURCH OF THE HOLY EVANGELISTS.

DURING the past week, the subscriber has received the following:—

From J. F. S., Esq., by Swords, Stanford & Co., for the poor, $10 00—From "a friend to City Missions, to be expended for the poor," by Swords, Stanford & Co., 20 00.

Total amount, $30 00

In making *this*, which will probably be his *last* acknowledgment in behalf of the Church of the Holy Evangelists, he would not merely express his gratitude to the *liberal* and *constant* friends to the poor by whom the above sums were contributed, but likewise his thanks for all the favors which have preceded, since he has occupied the station — for the uniform liberality with which he has been sustained by the benevolent, in his efforts to relieve the needy. He would also present his thanks to the P. E. Press, and to Messrs. Swords, Stanford & Co., for their kind and efficient agency in procuring and forwarding contributions. To the latter particularly, he is indebted for his largest supplies.

HUGH SMITH.

February 24, 1836.

### YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.—

From Annual Subscribers, $16 00—From Donors, 6 00.

Total amount, $22 00

WM. H. TOWNSEND, *Treasurer,*
166 Barrow-street and Bank of America.

Feb. 24, 1836.

### THIRD MISSION STATION.

THE subscriber, as City Missionary, gratefully acknowledges the following donations for the use of the Poor:—

From J. P. S. & Co., $10 00—From W. R. W., 5 00—From J. F. S., Esq., 10 00—From a lady, half of five dollars, 2 50.

Total amount, $27 50

E. B. KELLOGG, 401 Hudson street.

New-York, February 23, 1836.

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## PRESS DEPOSITORY,

46 *Lumber-street.*

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 24th, from the following persons,* viz.

George Rowland—James Swords—Belknap & Hamersley—Rev. J. M. Rogers—Rev. A. Todd.

*Received by the Gen. Prot. Episc. S. S. Union.*

Rev. F. H. Cuming—Rev. Dr. Tyng—Rev. A. Sanford—Rev. G. Chapman—Rev. William Hilton—Rev. D. Babcock—Postmaster, Sharon, Conn.—Miss Mary L. Wilcox—John C. Pechin—A. E. Miller, *with remit.*—Thomas Latimer—S. Babcock,—James Swords, *with remit.*—J. Terry—John Allmand—Rev. George H. Norton.

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### JUST PUBLISHED

Contributions to the Ecclesiastical History of the United States of America. Consisting of a Narrative of Events containing the Rise and Progress of the Protestant Episcopal Church in Virginia. By the Rev. Francis L. Hawks, D. D., Rector of St. Thomas' Church, New-York. For sale at the Depository of the Prot. Episc. Press.

### JUST RECEIVED,

And for sale at the Depository of the Gen. Prot. Episc. S. S. Union, "THE STUDENT'S MANUAL," designed by specific directions to aid in forming and strengthening the intellectual and moral character and habits of the student. By the Rev. John Todd. "For our own part, we hesitate not to affirm, that in our opinion he has by this work laid not only every student, but every parent, and every seminary of learning, under a most deep and lasting obligation."

*Editor of Sunday School Visiter.*

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LIST OF

## Religious and Ecclesiastical Works, &c.

*For sale at the Depository of the N. Y. Prot. Episc. Press,* 46 *Lumber-st.*

Jay's Morning and Evening Exercises—Faber on the Difficulties of Romanism—Onderdonk's Devotions—Aids to Reflection, by S. T. Coleridge—Discourses on Christian Religion, by Bp. Griswold—Wilson's Lectures on Christianity—The Friend, a series of Essays by S. T. Coleridge—Essays and Dissertations in Biblical Literature; Vol. I. containing chiefly Translations of the works of German critics—The Steward's Reckoning, by Rev. Wm. A. Clarke, D. D.—Taylor's Holy Living and Dying—Parochialia, by the Rt. Rev. Thomas Wilson, D. D.—Introduction to the Sacred Philology, by Dr J. Planck—Brittain's Apology—Dr. Berrian's Prayers—Faber on the Difficulties of Infidelity—Memoirs of Griffin—The Two Rectors, second London edition—Wilson on the Sacraments—Christian Companion—The Statesman's Manual, by S. T. Coleridge—Gospel of St. John, in Greek, 3d Lond. ed.—Advice to a Young Christian—The Christian Altar, by the Rev. Dr. Wyatt—Theological Library, by the Harpers—Rev. J. Hooker's Library of Christian Knowledge, Vol. I.—Blanco White's Evidences of Catholicism—Jones on the Trinity—Pastor's Testimony, by Rev. Wm. A. Clark—Hannah More's Works, complete, 2 vols. 4to.—Churchman's Manual, by Rev. B. Dorr—Jerram on Infant Baptism—Bp. H. U. Onderdonk on Regeneration—Village Testament, by Rev. Wm. Patton—Law's Call—A Walk about Zion, by Rev. Wm. A. Clarke—Episcopacy Examined and Re-examined, by Bp. H. U. Onderdonk—Communicant's Companion—Sacra Privata—Moshiem's Church History—Potter on the Church Government—The Primitive Creed Examined, by Bp. Hopkins—Waddington's Church History—White on the Catechism—Lowth's Isaiah—Beveridge's Private Thoughts—Slater's Draught—Spirit of the Hebrew Poetry, by J. G. Herder—The Primitive Church, by Bp. Hopkins—Bridge's Exposition on the 119th Psalm—Chapman's Sermons—Horne on the Psalms—Works of Robert Hall, 2 vols.—Bp. Griswold's Prayers—Early Years of Bp. Hobart, by Professor McVickar—Professor McVickar's Private Devotions—Political Economy, by Prof. McVickar—Christian Offices, by Rev. Dr. Wyatt—Secker on Popery—Dr. Cooke's Essays—Wainwright's Sermons—Henshaw's Sheridan—Secker on the Catechism—Christianity Vindicated, by Bp. Hopkins—Ravenscroft's Works—Life of Bp. Heber—Ecclesiastical History—Life of Bard—Blomfield's Manual—Devotional Sonnets—Wharton's Remains, 2 vols.—Life of St. Paul—Parish Library, 13 vols., in various bindings—Whately on St. Paul—Work on Episcopacy—Wheaton's Journey through England—Dr. Cooke's answer to the Princeton Review, of an Essay on the Invalidity of Presbyterian Ordination—Bright Beams of Light.

Also, every variety and style of Prayer-books and Bibles.

Orders addressed to the Business Agent from any part of the United States, will meet with prompt attention.

Feb. 27, 1836.

From the Barbadian.

## Christian Watchfulness.

CUNNINGHAM.

THE GOD of Israel never sleeps;
The angelic band strict vigil keeps;
Above, below, amidst, around,
They float in air, or walk the ground;
Leave their bright mansion in the sky,
And watch the world with sleepless eye.

And shall I then, the slave of sense,
Sink on the lap of indolence?
Shall I not wake, and watch, and pray,
Ere morn leads on the drowsy day;
And midst the shades of night prolong
The patient prayer, and cheerful song!

Come, thou great Shepherd of the sheep!
Come, thou whose mercies never sleep!
Descend, as in the showers of spring,
Shed holy vigor from thy wing;
Thou swift to hear, and strong to bless,
Inspire the grace of "watchfulness!"

## Resignation.

NOEL.

WHEN musing sorrow weeps the past,
And mourns the present pain;
How sweet to think of peace at last,
And feel that death is gain.

'T is not that murm'ring thoughts arise,
And dread a Father's will;
'T is not that meek submission flies,
And would not suffer still;

'T is not that heaven-taught faith surveys
The path to realms of light;
And longs her eagle plumes to raise,
And lose herself in sight:

It is that hope with ardor glows,
To see Him face to face,
Whose dying love no language knows
Sufficient art to trace.

It is that harass'd conscience feels
The pangs of struggling sin;
Sees, though afar, the hand that heals,
And ends her war within.

Oh, let me wing my hallow'd flight
From earth-born wo and care;
And soar beyond these realms of night,
My Saviour's bliss to share!

From the Protestant Episcopalian.

## OFFICE AND DUTIES OF A SUNDAY SCHOOL TEACHER.

I CONSIDER it quite as important for the Sunday school teacher to *know his place* as his duties. For one of the consequences of the great liberality of the present day, is a rapid encroachment upon the peculiar duties of the ministry. Insubordination every where abounds, and if it be not checked in the Church of GOD, we will find in a short time the minister of CHRIST obliged to listen to *learned* disquisitions on the nature of Christian duties by those whom GOD designed to *receive* knowledge instead of communicating it. What then is the nature of the office under consideration? It is evident to all that it is not an office originally established by the great Head of the Church. Of course, whatever may be the lofty pretensions of those who, in the providence of GOD, fill this office, the moment they transgress its appropriate bounds, they are guilty in the sight of GOD.

CHRIST gave the original power, if I may so speak, to *teach* and preach only to the apostles and their successors. To them he has intrusted the whole government of his Church; they are responsible to him, and him alone; and to them the promise is given, that he will be with them to the end of the world, to comfort, strengthen, and direct in discharging their arduous duties. We then perceive that the Sunday school teacher does not *immediately* derive his office from CHRIST. If so, he is independent of the Christian ministry, and we have of necessity in the Church two sets of public instructers, the one totally independent of the other. Can this possibly be the case? Is it so, that he to whom this solemn truth is given, and on whom this responsibility rests, of making known, at the peril of losing his own soul, in case of failure, the unsearchable riches of CHRIST, is to find among those over whom GOD has placed him, some who may thwart and even destroy his exertions, and yet justify their conduct by holding up a warrant to do so, immediately derived from CHRIST himself? It surely cannot be so. No one then has a *right* to teach but the minister of GOD. To him CHRIST has delegated this power. He stands as his ambassador to make known to the human race the treaty of reconciliation, and to persuade them in his name to be reconciled to GOD. Mistake on this subject has caused much injury to the Church of GOD, and caused many to commit (ignorantly it may be) the grievous sin of usurping the priestly office, and setting up for public teachers, unauthorized by Him who alone can give them power to teach. Many honest Sunday school teachers have thus been betrayed into sin, have been the instruments of drawing away many from the regular ministrations of GOD's house, thus lessening the authority and influence of his ministers, and opening a wide door for heresy and schism. It would be far better that every Sunday school in our land should be destroyed—for much less injury would follow in the e 1—than that the ministry which CHRIST has established should be crippled, and its influence in the least degree circumscribed. It is easy to perceive that the office of the Sunday school teacher is, and must be a subordinate office, derived from those whose province alone it is to watch over the souls of both young and old. And this is strictly its character: the Sunday school teacher acts by the authority, and under the control of the minister of CHRIST. It is true, indeed, that he is answerable to GOD for the manner in which his duties are discharged, as he is in every situation of life: no one can shield him from this responsibility. But in another sense he is responsible to him from whom he derives his authority, precisely as an agent is always amenable to his principal for the faithful performance of the duties intrusted to him. The very fact of accepting the office creates the obligation faithfully to perform the duties belonging to it, and in such a manner as will carry out the designs of him who created it. No one can make it an independent office who is guided by the word of GOD. Besides, who can, for one moment, suppose that he on whom rests such an awful responsibility as rests on the minister of CHRIST, would divest himself in any degree of the power of fully discharging his duty, or would set up among his people those who might counteract all his exertions, especially among the lambs of the flock, over whom it is his duty to watch with the most tender solicitude? He might just as well, and with far less danger of injurious consequence resulting from it, raise up among the adult members of his charge teachers who shall claim to direct him in the manner in which he should discharge his ministerial duties. All would feel willing to hold up their hands against such an assumption; why not then, in the case of assumption of power on the part of Sunday school teachers? Why should it be thought a small matter for men to presume to dictate to the ambassadors of CHRIST, how they shall discharge their duties to the dearest portion of their flocks? Messrs. Editors, if there be a crying sin in our Churches, it is such pretension on the part of those who have been intrusted with the care of the children of our congregation. Never can I forget the indignation expressed by the present Bishop of Ohio at the contemplation of such a state of things. His eloquent exhibition of the powers and duties of a rector of a parish will not soon be forgotten by any who listened to his appeal in favor of the General Protestant Episcopal Sunday School Union, in which he took occasion to describe the powers and duties alluded to.

From the Missionary.

## MUSIC OF THE CHURCH.

THE music of our Church, as it is now generally conducted, may be said to vary more from the usage and spirit of the primitive Church, than does the performance of any other part of the service,—contributing less to pure devotion by ministering more to the senses. It is natural that the feelings of the world should accompany us to the sanctuary; but it is the prerogative of religion to divest us of them on entering there. And yet it would seem that the airs of the opera-house, or the parlor, are continually obtruded upon us in that sacred place, instead of the grave and soul-stirring melody which formerly characterized our Church, and is so much in unison with the dignity of her entire service. "How many tears have I shed," says St. Augustine, "when I heard hymns and canticles sung in the church to thy praise, O my GOD! While the sound thereof struck my ears, thy truth entered my heart, it drew tears from my eyes, and made me find comfort and delight in those very tears." What would the venerable father say if he had lived in these days, and heard the "*light and unseemly music*" which our rubric forbids. Why is it that we cannot be as contented with the plain and solemn airs of *years gone by*, as with the Liturgy, which is read now in the same language it was more than two centuries ago? They are alike best adapted to purposes of solemn worship by securing the attention, without which our sacrifices are unacceptable. Alas! it is much to be feared that they who in many places conduct the choir, consult more a fastidious and perverted taste, than they study to worship in "the beauty of that holiness" which alone "becometh the house of the LORD." Better should we be, with the single clerk, as in former days, with the plainest music, in which the congregation could join, than to stand idly and hear, (to use the words of Newton,) a few persons singing to the praise and glory of themselves. It is well that those who are properly gifted should practise and lead the music, but they should remember that it is not exclusive, that every member of the congregation should have the privilege of joining in it, and that for this purpose the gravest and simplest airs are the best, such as are nearest to the model of Old Hundred, Mear, St. Michael, &c. It is greatly to be desired that the bishops of our several dioceses, would undertake to reform this important part of our exercises, and produce some uniformity. Until that is done, and while the present style prevails, as in some churches, the preacher may in vain dwell upon the excellence of praise. There will be little of it seriously performed. Either the air which may be used for a hymn will mar its beauty, or the organist, by his desire to show a little skill and execution in the interlude will scatter all the "*comfort and delight*" that the pious Augustine himself could have enjoyed.

Permit me, Sir, to refer to some remarks on this subject by Charles Butler, Esq., one of the finest scholars and most accomplished men of his age. "Pope John the twenty-second inveighs in one of his decretals against the musical vagaries introduced in his time into the service of the Church; the minute division of the notes, the repetition of the words, and the singing of different words in the different parts of the harmony. He prescribed that the notes should ever be shorter than the *breve*, that they should be sung slowly, that the same syllable should be sung at the same time by all the singers in the different parts. Mr. Southey in his interesting life of the late Mr. John Wesley, notices the great attention which that eminent man paid to the psalmody of his chapel. He especially enjoined, says his biographer, that *the whole congregation should sing*, that there should be no repetition of words or dwelling upon disjointed syllables, that they should sing with one heart and voice, in one simultaneous and uninterrupted feeling. Pope John lived four hundred years before Wesley, and probably Wesley had never heard of that pope's decretal. But in every age and country good sense is the same, and suggests the same regulations."

## THE BOOK OF COMMON PRAYER.

INSERTION is asked in the periodicals of the Church for the following queries:—

1. In what cities or towns of the United States has the Book of Common Prayer been printed, and in what years?
2. Who was the publisher in each case?
3. How many editions were printed, and what number of each?
4. Of what size, and at what price was it sold by retail?
5. How many sets of stereotype plates are there now in existence?
6. How many editions are now in progress,—where, by whom, and how large?

Answers to these inquiries are requested of all who have information on the subject, directed to A. B., Missionary Press, Burlington, New-Jersey.—*Missionary*.

From the Catholic Herald.

## WHO WILL PREACH TO-DAY?

"Is a question too often asked not to convince us that many run to hear and not to pray; and think that when they have heard a sermon they have worshipped GOD. Our Saviour said, '*My* house shall be called,' by way of eminence, 'the house of prayer.' The promises of GOD are, to those who pray,—'Ask and it shall be given you,'—and CHRIST does not say *hear*, but *ask*.

"Without meaning to undervalue preaching as a means of grace, we wish merely to warn our readers against the vice of the times, and remind them, that although the house of GOD is the house of preaching, it is first and before all, the house of prayer and praise. *Who* will preach, is certainly of less consequence than *what* will be preached: and they that gossip about to hear sermons have need to be reproved as those who offend against the order of CHRIST's Church."—*Missionary*.

The above remarks are worthy of special attention in this age of words, when the power of the Gospel seems spent in vapid declamation, or fanatic rant, and the exercise of religion, for many, principally consists in hearing man descanting on the word of GOD. Christians appea not to know that they should worship GOD by entire humiliation of mind and heart, and implore mercy and grace. They sit as critics, to judge of the merits of the preacher, rather than as culprits, to be judged by the divine law. Entertainment, not amendment, is the ordinary object of their desire; wherefore they depart pleased, if the preacher display the fascinations of human diction—mortified, if his language or delivery equal not *their enlightened* notions of pulpit oratory. The unbeliever hears without caring to fix his attention on the evidences of faith—the vicious man experiences no remorse, or at most, only the passing visitation which dies with the sound of the preacher's voice. How many loll in our pews Sunday after Sunday, unmoved and unreclaimed! It is time to understand that we should adore in spirit and in truth—that worship is our first duty—preaching a means to excite us to the performance of it, and to the practice of all virtues—and that GOD is honored only by the prayer and homage which faith inspires.

From the Christian Intelligencer.

## ANECDOTES.

BISHOP BUTLER.

WHEN the celebrated Bishop Butler was on his dying bed, he called for his chaplain, and said, "Though I have endeavored to avoid sin, and please God to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to die." "My LORD," said the chaplain, "you have forgotten that JESUS CHRIST is a Saviour out." "True," was the answer, "but how shall I know that he is a Saviour for me?" "It is written," he replied, "Him that cometh unto me, I will in nowise cast out." "True," said the Bishop, "and I am surprised, that though I have read that Scripture a thousand times over, I never felt its full virtue till this moment, and now I die happy."

Matthew Henry on his death-bed said to his friend Mr. Illidge, "You have been used to take notice of the sayings of dying men. This is mine, that a life spent in the service of GOD, and communion with him, is the most comfortable, and pleasant life any one can live in this world."

BAXTER UPON HIS DEATH-BED.

"You come hither to learn to die; I am not the only person that must go this way. I can assure you that your whole life, be it ever so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and lusts of the flesh; be sure you choose GOD for your portion, heaven for your home, GOD's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort

"GOD may justly condemn me for the best duty I ever did; and all my hopes are from the free mercy of GOD in CHRIST.

"I was but a pen in GOD's hand, and what praise is due to a pen?"

When he was asked how he did, his answer was, "*Almost well.*"

GILBERT WEST AND LORD LYTTLETON.

PERHAPS few events tend more powerfully to impress the mind, as to the overwhelming power of the evidence attending true Christianity, than the fact that many who have sat down to read the sacred volume with the view of opposing it, have been compelled, by the force of conviction, cordially to embrace its truths. From many instances of this kind the following is selected, as related by the Rev. T. T. Biddulph. The effect which was wrought on the mind of the celebrated Gilbert West by that particular evidence of our LORD's resurrection, which was afforded to his Apostles, was very remarkable. He and his friend, Lord Lyttleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the resurrection of CHRIST, and Lord Lyttleton the conversion of Paul for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice, and a contempt for Christianity. The result of their separate attempts was truly extraordinary. They were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the word of GOD. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of CHRIST."

From Report of Society for Propagating the Gospel.

## VISIT OF BISHOP INGLIS TO THE SOUTH-EASTERN SHORE OF NOVA-SCOTIA.

(*Continued from page* 1028.)

*Saturday, Aug.* 16. The morning was unpromising, after a violent night. At nine, a good church was prepared on our quarter-deck, well enclosed by awning, flags, and sails. Every individual in the settlement, young and old, came on board, amounting only to twenty-six souls. We found they were chiefly from England, or of English descent; and, like multitudes in Newfoundland, retreat to the woods in winter, for shelter, fuel, hunting, and lumbering. The enemy had been at work here, sowing the seeds of division and strife, in this sequestered spot. We endeavored to root out such noxious plants, exhorted the people earnestly to Christian love, and hope our effort was not without a blessing. All, even the children, were very attentive to the service; eleven were confirmed, and I addressed them seriously both before and after their confirmation. A very aged Englishman, and now very infirm, being upward of eighty years old, was among them, and supported chiefly by the benevolence of one of these poor families. So little did he expect such a visit, that he concluded the Bishop in his neighborhood must be of the Church of Rome; and, when he was first spoken to, said, with much good feeling, that he was too old to change his religion and forsake the Church of his fathers. He was greatly delighted when he found we were of the same communion; and gladly received the rites which he had long since despaired of obtaining. At one o'clock we landed, and were anxious to encourage the desire which seemed to be excited, to promote harmony and Christian affection. All our endeavors were most kindly received; all promised strict attention to our admonitions; and we could not leave these humble, but interesting members of our fold, without earnest prayers for their peace and prosperity. A strong breeze from the northward hurried us to our vessel, and although our pilot was rather unwilling to encounter a very heavy sea, we urged him on There was some difficulty in working out of a narrow harbor, with so strong a wind, and we stirred up the mud; but we were much favored; safely passed a dangerous ledge of rocks, on which the sea was breaking tremendously; and sailing past Indian Harbor, St. Mary's, and Liscombs, which do not contain many members of our Church, we anchored at night in Mary Joseph, about thirty miles, which we considered a central spot for our Sunday service. Mr. Stevenson landed immediately, and went several miles in one direction, while messengers were sent in others, to give the necessary notice. We were made uneasy by a report which had reached this place, of the appearance of cholera, for the first time, at Halifax. A late newspaper, however, in some measure relieved us.

*Sunday, Aug.* 17. As no house in this neighborhood could contain the congregation that was expected, a barn was conveniently fitted up by sails and flags for divine service, and at one o'clock more than one hundred and fifty persons were assembled in it. I preached once, and addressed them several times; but had more difficulty here than in any other place we have visited, in making the people comprehend us, and understand the nature of confirmation. Their advantages have been very limited, and their want of instruction is deplorable. Although the result of our labor here did not seem so encouraging as in other places, surely we are bound to consider these people the more entitled to such efforts as we can make for them, on account of their great and urgent deficiencies and wants. Thirty-nine were confirmed, and of these a large portion seemed to be much affected by my final appeal to them. We earnestly commended them all to His blessing, who can turn the wilderness into a fruitful field, and make the water flow from the hardest rock. Mr. Stevenson baptized several children, and thus our services were prolonged till after five o'clock.

I had promised the superintendent of the Isle of Sable, (a dangerous sand-bank about one hundred miles from our coast,) if it should be possible, to visit his charge, confirm a few individuals there, and establish for him family prayer, and a Sunday service. To enable me to perform this promise, I had procured a special pilot at Country Harbor. He recommended that we should now sail for the island, and, accordingly, we weighed anchor; but having little wind, our progress through the night was slow.

*Monday, Aug.* 18. The wind was light through the day, and headed us in the evening. The pilots now regretted having left the shore, to which we could not return. They perceived that a storm was at hand, and they knew the Isle of Sable could only be approached in the finest weather. Their expectations were realized in a few hours by a heavy gale of wind from the east, which made our vessel very uneasy during the night, although we could carry no sail.

*Tuesday, Aug.* 19. The gale increased, with constant thunder and lightning, and incessant and violent rain. So lengthened and violent a storm is seldom known at this season of the year. It rather increased in the night, and the vessel was drifting fast to leeward; her motion was so quick, that Mr. Stevenson was twice thrown from his bed, and one of the pilots was jerked out of his hammock.

*Wednesday, Aug.* 20. The wind was more moderate, but the sea was uncommonly high. We steered for the shore, and the fog happily clearing for a few minutes, enabled us to run into Owl's Head, a harbor so named from a little tufted island, resembling in its shape the head of an owl. Our anchor was hardly down, when the storm was renewed in its full fury. We had the mortification to find that we had been driven past seven places which we wished to visit, and had, therefore, to work our way back as well as we could. Mr. Stevenson landed in the storm; and that my time might not be lost, or at least that I might hope it was not thrown away, I commenced this report of my voyage and visit. A little remission of the rain enabled me to land. Only four families reside in this harbor; they all belong to us; and although only three of these could be assembled, we had a most interesting and intelligent congregation. All were well acquainted with their Prayer-books, and all obeyed the directions of the rubric, and took their proper part in the service. Here all the children read well, having been instructed by their parents, and all are intimately acquainted with their catechism. Prayers and a sermon are read to them by the head of one of the families every Lord's day, when *all* attend. This settlement affords an engaging specimen of Churchmen understanding their profession, and humbly endeavoring to adorn it. I felt great comfort in encouraging their steadfastness, and faith, and holiness, and confirmed twenty-one of their little number, with a conviction that their feeling was such as it ought to be. While we were thus engaged, the elements seemed in fearful commotion, and the very earth was shaken by the thunder. We embarked at a late hour, between the showers, greatly delighted with our primitive people. The ground was deluged with the rain, and we had to wade nearly to our knees in water to get to our boat. The tempest continued during the night.

*Thursday, Aug.* 21. The morning was foggy and threatening, but as the storm was abated, we determined upon proceeding in our boat about six miles up Ship Harbor, so called, because a rock at its entrance has an appearance so exactly resembling a ship under full sail, standing out to sea, that any eye might be deceived by it. These original names, prompted by circumstances which clearly distinguish the several places, are well understood by the people; and it is much to be regretted that in charts new names have been introduced by surveyors, which are little known to the inhabitants, and create much confusion to strangers arriving upon the coast, who naturally inquire for the places named on their charts, and can seldom obtain any information respecting them.

Our progress in our boat was through very delightful scenery. We landed near a neat little church, which has lately been finished by a subscription of 5*l.* from each family in its neighborhood, amounting to nineteen, and comprising one hundred and sixty souls; all belonging to the Church. There are also about fifty other persons, chiefly Roman Catholics. I visited two families in great affliction, who well deserve every consolation which the ministers of the Church, by GOD's blessing, can afford. In the first there were lately four deaths, in the short space of three months; but they were deaths rich in consolation, and thus the labor of the minister was lightened and gladdened. In the other, the aged head is rapidly hastening to his end, by the progress of an inveterate cancer, which has nearly consumed the lower part of his face. His sufferings have been more severe from want of such alleviation as surgical skill might afford, but he bears his sufferings with Christian patience and resignation; and well knowing he can indulge no hope of recovery, his whole desire is to have his suffering so blest, that it may minister, through heavenly mercy, to his eternal happiness. He lives in the family of one of his sons, who attends him with filial piety and affection; but the wife of this pious young man, who is equally pious with himself, is also in great danger from the effect of severe illness, and is too likely, ere long, to leave five helpless children. We endeavored to assist her in the happiness of committing these infants to the care of their heavenly Parent, and of being entirely resigned to his blessed will. She thinks she could be happy if she were within reach of the daily attendance of a faithful pastor of the Church. We exhorted her to rest entirely on the great Shepherd of the flock. She was full of gratitude for the mercies extended to her, and especially in the unceasing care of a most affectionate and religious husband, who, notwithstanding the pressing calls upon his exertion and his spirits, continues, as he has long done, to read a portion of the prayers, and a sermon (selected by the Archdeacon,) to all his neighbors, who assemble in the church every Lord's day; and has lately taken charge of a Sunday school. Sure such examples are full of instruction and of warning to multitudes who are saved from the sufferings which bear upon these faithful servants of the LORD, and are blessed with advantages and opportunities, which are withheld (though doubtless in infinite wisdom) from these. Our employment at the church was most engaging. More than one hundred and fifty persons were assembled to meet us. Their little church was consecrated, and, at their desire, in compliment to Mr. Stevenson, whom they greatly respect and love, it was called St. Stephen's. I addressed my devout and attentive hearers on all the engagements of the day. I confirmed seventy-seven of their number, whom I endeavored most earnestly to encourage in faith and holiness. The Lord's supper was administered to forty-two devout persons; at least, they seemed to me, although a stranger to them, to be such. Among those who partook of both ordinances was the declining young sister I have mentioned, who, being unable to walk, was carried, at her earnest request, in her husband's arms, to join in our devotions. I never saw more rubrical order, and better feeling, than were manifested by this little flock; and it was a delightful task to cheer them on their course. I promised them some little aid in erecting a tower for their church, and gladly engaged to assist them with a suitable plan and instructions. Mr. Stevenson also distributed a few books and tracts, which were most welcome to them. Night came upon us when the services, which included several baptisms, were finished; but I could not omit to spend an hour with the aged sufferer, whom I have mentioned, who seemed to derive holy consolation from our prayers, and especially in receiving the Lord's supper, of which his wife and daughter-in-law begged again to partake with him. My son was delighted in being able to mitigate some of his acute pains, by such resources as medicine can supply. We trust that he will be enabled to bear whatever sufferings may be permitted to afflict him, with holy persevering faith, to the end; and that having been faithful to his earthly sovereign, whom he served in the American revolutionary war, he may be no less faithful to the King of kings, in his struggle with the last enemy. Among the confirmed was a veteran of the same war, who is now ninety-six years' old. Most of the people here have sprung from royalists, who formerly resided in South-Carolina.

I insert two anecdotes, *as they were related to me*, because they are very characteristic of the good people of Ship Harbor. A respectable Presbyterian minister, for some years past, has been in the habit of paying annual, or semi-annual visits to several settlements on this shore. When the church at Ship Harbor was built, he applied for permission to use it. He was allowed to *preach* in it, but the people begged to have the liturgy of the Established Church read, as usual, by their own reader, to which the minister readily listened. I do not know whether any second application has been made.

In the last year, a Baptist minister applied for the use of the church, but this was civilly, though plainly, refused. One of the contributors to the church, and only one, was an advocate for the admission of this minister. The rest promptly proposed to repay to him the amount of his subscription.

It was between nine and ten when we left this interesting people, many of whom attended us to our boat. The night was very foggy, with much threatening of rain. We missed our way among a cluster of islands, and should probably have passed the night in the boat, (an inconvenience for which we should have considered the gratification of the day an ample compensation,) but happily we were enabled, after a long effort, to distinguish the north point of our compass, and thus succeeded in reaching our vessel, for *dinner*, very soon after *eleven o'clock.* In half an hour the rain fell violently.

*Friday, Aug.* 22. At nine o'clock, a partial opening of the fog enabled us to move, and we proceeded in our vessel about eight miles, when we anchored in Little Harbor. A row in our boat of two miles, brought us to Clam Harbor, and a walk of nearly two miles more, chiefly on a very fine sea-beach, brought us to the house appointed for our service. Here about eighty persons received us, of whom twelve were our friends from Ship Harbor, who had walked nearly seven miles, through a very rough and very wet path, to meet us again. I preached; confirmed thirty-five, whom I addressed; administered the Lord's supper to fifteen; and then spoke a few parting words of exhortation to all. There was a seriousness and devotion in this primitive and moral people which were captivating; and I was glad we had made our way to them, though their settlement was difficult of access. It may be said to contain, in its neighborhood, twelve families, comprising seventy-five souls, of whom, probably, fifty belong to the Church, and the remainder are chiefly Presbyterians; but these gladly attended our service; and, indeed, one of them, who is better qualified for the office than his neighbors, reads *our* prayers and a sermon to them every Lord's day. On our return, we were attended nearly two miles, in a primitive and affectionate manner, by nearly the whole of our congregation, men, women, and children, and we finally bade them farewell on the seashore. We reached our vessel at eight o'clock.

*Saturday, Aug.* 23. Being favored by fair wind and weather, we were early in motion, glided along the shore back again to the eastward, and passing Owl's Head, and Ship Harbor, we arrived at the mouth of Shoal Bay, or Saunder's Harbor. Our pilot was unacquainted with it, and therefore we were obliged to proceed four miles in our boat, to its head, where we learned that a vessel of any size might have advanced safely, and a dozen pilots would gladly have volunteered their services. We were much pleased with the people, who appeared comfortable, respectable, and intelligent: many of them are emigrants from Ship Harbor. The population comprises more than one hundred souls, of whom only twelve are Roman Catholics, and the remainder are members of our communion, each Protestant family having supplied one candidate or more for confirmation. Sixty persons were speedily assembled: twenty-eight were confirmed, who were serious in their deportment. I first addressed the whole congregation; and these more particularly after confirmation. All listened attentively. I instructed and encouraged their Sunday reader, and exhorted all to persevere in their attendance upon him, and to attempt the establishment of a Sunday school. We visited several families, found a happy harmony among them, and earnestly encouraged them to preserve his by mutual kindness, Christian feeling, and prayer. Our vessel had proceeded to Pope's Harbor, six miles. After a delay of three hours we followed her, passing behind many picturesque islands, and through Tangier Harbor, which is separated from Pope's by a promontory of several miles in length; and this promontory is joined to the main land by an isthmus of only two or three hundred yards in breadth. We reached our vessel at six o'clock, and found urgent requests had been sent for the attendance of Mr. Stevenson, and any medical assistance we could afford, for an aged and pious member of the Church, who was supposed to be near her end. Mr. Stevenson and my son were soon with her. She was suff ring with severe spasms, which were soon abated by proper applications, and she derived much consolation from spiritual employments. She received the Lord's supper with much holy resignation, and was left very comfortable, both in body and mind, though not likely to recover, nor unreasonably desirous to prolong her life.

*Sunday, Aug.* 24. We were very thankful for a fine day, our weather of late having been rather unfavorable. One hundred and fifty persons were assembled for divine service on the isthmus I have named, which is a central spot, and accessible to boats (the only mode of conveyance here) on both sides. No suitable house for so large a congregation was at hand, and therefore a barn was conveniently and neatly prepared for the purpose. Those who are unaccustomed to such expedients would have difficulty in fancying what facility is acquired by habit, in preparing a barn, or a vessel, or an humble dwelling, for becoming and reverent administration of all the ordinances of the Church, and without underrating the blessing of having a proper building solemnly dedicated to the service of GOD, we cannot doubt the spiritual presence with the faithful worshippers in the humblest building. Mr. Stevenson, as usual, read prayers, and baptized several infants. I twice addressed the hearers. Forty-five persons were confirmed, and the Lord's supper was administered to twenty-nine persons. Four hours were occupied by our services; and I afterward met the individuals who are most interested in the erection of a little church in this neighborhood, and the first steps were taken toward this good work, under a promise of such aid as I may be able to obtain. There were many sick in this neighborhood, who received such assistaenc and consolation as we could supply. We returned to our vessel, and moved two miles from Pope's Harbor, through a very narrow channel, into Spry Harbor. An hour's notice collected fifty of our morning congregation for an evening service after dark, in a dwelling-house. To these persons I preached upon the necessity of immediate acceptance of the offers of gr ce and mercy. Eight individuals, who were disappointed in the morning, were confirmed, and addressed. I returned to the vessel before eleven o'clock, but Mr. Stevenson and my son were engaged at the house of a sick member of our communion till after twelve; and there the Lord's supper was administered to eight persons, who could not attend in the morning.

(*To be continued.*)

## COLLEGIATE INSTITUTE,

CHRIST CHURCH, NORTH HEMPSTEAD.

*Reference—The Rt. Rev. Bishop Onderdonk, D. D.*

THIS institution is under the immediate direction of the Rector of the Parish, the Rev. Moses Marcus, who has conducted a seminary many years in England, and is thoroughly acquainted with the routine of school business.

The system of instruction comprises the Greek, Latin, and English languages, the Mathematics, History, Geography, and the more general branches of learning. But the improvement of the understanding is not the sole object of this institution; the strictest attention will be paid to the domestic comfort of the pupils, and to every part of their behavior; it will also be endeavored to fix in their minds the principles of religion and morality, and to make them perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The terms are, to young gentlemen, under fourteen years of age, for Board and Washing, English and Classical Instruction, $200 per academical year.

In all cases, the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education. The payments for Boarders are required to be made quarterly, and in advance; and the pupils are expected to provide their own bedding.

Public examinations, embracing all the departments, will take place periodically, at the conclusion of which, prizes of books will be distributed to those pupils whose proficiency and good conduct have been most distinguished. There will also be a school library, to which each young gentleman will be permitted to subscribe.

North-Hempstead is within a convenient distance from the city of New-York, and easy of access, either by steam or land conveyance. The country in which the school is situated is exceedingly healthy, and possessed of great beauties of scenery; the house is contiguous to the church, near to medical attendance, and replete with every convenience for the accommodation of pupils; the premises are extensive, and well suited for their recreation, and every thing concurs to render the labors of a faithful teacher as effectual as they can be in any part of the country.

Further information, with reference to vacations, hours o attendance, and the general rules and discipline of the school, may be obtained on application to the Principal, who will be happy to answer any inquiries on the subject of the institution.

References may also be made to Swords, Stanford & Co., 152 Broadway, New-York.

*Parsonage House, Cow Neck,*
*January* 6, 1836. 2m

## PASTORAL THEOLOGY, NO. II.

JUST received, and for sale at the Protestant Episcopal Press, a quantity of Pastoral Theology, No. 2; Systematic Charity, upon the apostolic model.

January 15, 1836.

PROTESTANT EPISCOPAL PRESS, PRINT.